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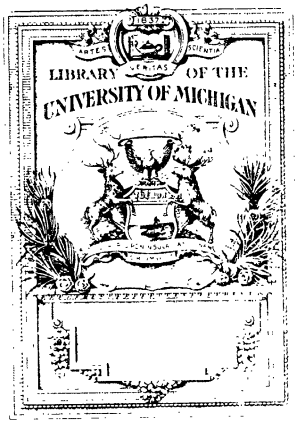

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THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

VOLUME X

"ECKLEY BRINTON COXE, JUNIOR, FUND"

PHILADELPHIA

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1904

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BUSINESS DOCUMENTS

OF

MURASHÛ SONS OF NIPPUR

DATED IN THE REIGN OF

DARIUS II.

(424-404 B. C.)

BY

REV. ALBERT T. CLAY, PH.D.,

Assistant Professor of Semitic Philology and Archæology in the University of Pennsylvania

PHILADELPHIA

1904

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To the Memory

of

Edward W. Clark

of

Philadelphia

whose generous zeal and pre-eminent services have been so
prominent in the interest of Babylonian research and
in the establishment of the Department of
Archæology of the University
of Pennsylvania

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EDITORIAL PREFACE.

This volume of cuneiform texts from the archives of *Murashû* Sons of Nippur forms the direct continuation of Series A, Vol. IX, by H. V. Hilprecht and A. T. Clay. In accordance with a resolution of the Publication Committee of the Babylonian Expedition, the authors of that volume had originally planned to edit Vol. X likewise together. With this aim in view, the undersigned had even gone to Constantinople and transliterated and translated all the texts of the same archives preserved in the Imperial Ottoman Museum. But, in consequence of the remarkable success of the University's fourth campaign at Nippur, which soon afterwards led to the founding of the Clark Research Professorship of Assyriology by Messrs. Edward W. and Clarence H. Clark, it became necessary to rearrange the work of the Babylonian Section of the University in accordance with the new conditions and regulations. The time and attention of the occupant of this new chair being required principally for the study of the thousands of earlier documents, which unfortunately for the greater part are unbaked and therefore often in a deplorable condition,[1] he readily accepted the friendly offer of his co-laborer to continue the publication of the *Murashû* archives alone, reserving for himself only the right to make his previous researches on the proper names of this class of tablets, as far as not presented by Prof. Clay, accessible to Assyriologists through additional notes characterized by the letters *Ed.* (= Editor). With the exception of these, Prof. Clay is alone responsible for the preparation of this entire volume and for the views expressed therein. Since he has devoted the best part of the last three years to the study of these texts and is already favorably known to Assyriologists from his conspicuous share in preparing Vol. IX, he does not need any introduction to the scientific world from his former teacher and present colleague. His work will speak for itself.

As already indicated, my additional notes refer chiefly to the identification and elucidation of proper names. Since the appearance of Vol. IX, in 1898, the investigation of Semitic proper names has made considerable progress. Among the recent notable publications in this line I mention only Johns, *Assyrian Deeds and Documents*, and the

[1] On this subject cf. Hilprecht, *The Excavations in Assyria and Babylonia*, pp. 513, ff. (*The Babylonian Expedition of the University of Pennsylvania*, Series D, Vol. I).

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same author's *Assyrian Doomsday Book;* Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, and his contributions to the *Ephemeris für Semitische Epigraphik*, edited by himself; Littmann, *Zur Entzifferung der Ṣafâ Inschriften;* Dussaud and Macler, *Voyage archéologique au Ṣafâ et dans le Djebel ed-Drûz*, and the same two authors' *Mission dans les Régions désertiques de la Syrie Moyenne*—all of which have rendered valuable service in helping to identify West-Semitic names contained in the Babylonian cuneiform texts here published. Suffice it to state expressly, that Aramean and Kana'anean names unaccompanied by a reference to an inscription are taken from the collections of Lidzbarski, while the Ṣafaïtic material as a rule goes back to the last-mentioned publication of Dussaud and Macler, and the Iranian names quoted for comparison are given on the authority of Justi's *Iranisches Namenbuch*.

Greatly facilitated as the researches of the Assyriologist occupied with a study of proper names at present are, compared with what they were but a few years ago, the difficulties confronting him at every step, as indicated in the Introduction to Vol. IX, p. 9, are still extraordinary. In some cases, therefore, no effort was made to analyze the names published in the following pages. In other instances the view set forth must be regarded merely as a first attempt to offer a solution, while in still other cases several theories have been proposed, each of which will have to be examined with regard to its own merits. In scarcely another branch of Semitic philology we have to confess our ignorance as often as in the interpretation of proper names, which to a certain degree may be compared with geological stratifications and petrifactions reflecting the *Werde-process* of by-gone ages. We see the results of this process before us, but we are frequently at a loss to understand the causes which led to peculiar developments in certain directions, and to fix the historical order of the different stages through which it passed.

The different nations and races represented by proper names from the archives of *Murashû* Sons are almost as numerous as those referred to in Acts II, 8-11. The Babylonia of the time of Arataxerxes I. and Darius II. evidently contained more foreigners than direct descendants of the earlier inhabitants. To judge from the material published in Vols. IX and X, the population of the small but rich alluvial country was a thorough mixture of native Babylonians and Cassites,[1] Persians and Medians (IX, pp. 26, ff.), and even Indians,[2] including also members of the mountainous tribes of Asia

[1] As to Cassite influence, cf. *mNâ'id-dShipak* (IX), *âluBit-mTarbilimma-Ḫarbe* (X) and *âluBit-dMarudda(u)*, IX and X.

[2] Whom I am inclined to recognize in *Âl-bḪindai* (IX), "settlement of the Indians," and other expressions occurring in both volumes.

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Minor—among them the Tabalites[1] or Tibarenians and the Hittites[2]—inhabitants from Syria[3] and the shores of the Mediterranean,[4] Ammonites[5] and Moabites,[6] Jews and Edomites (cf. IX, pp. 26, ff.), Egyptians,[7] and other nations.[8] Considering how little we know of the language and history of most of these ancient peoples, it is only natural that Assyriologists should differ with regard to the meaning of certain proper names.

In Vol. IX, p. 19, I referred to a palæographical peculiarity of the *Murashû* tablets, according to which the plural sign *MESH* is generally written after *ilu* and *dShamash* in connection with the Babylonian transliteration of West-Semitic proper names, arriving at the result "that in either case *MESH* cannot indicate a plurality of gods, but must have been employed for expressing a sound which appeared to the Babylonian mind as one of their own plural endings," and that this sound possibly was the pronominal suffix of the first person (*î*), because other Semitic languages frequently have אלי, where the scribes of the *Murashû* tablets have *ilu*^{plur}. For reasons given below, pp. 12 f, the correctness of this view, adopted since by several Assyriologists, has been challenged by Prof. Clay, who at the same time revives Prof. Barton's view, as published in the *Proceedings Am. Or. Soc.* of April, 1892. To my regret, I am still unable to accept that theory and to hold with Dr. Clay, "that the scribes when they wrote *ilu*^{pl} did not intend to represent anything that even had the appearance of the suffix." For certain reasons which will become clear in the course of the following discussion, it will be wiser to treat *ilu*^{pl} and *dShamash*^{pl} separately.

As I cannot attempt here to enter into a full examination of a most important and interesting question, I confine myself to submitting some of the material at my disposal in support of my former view, *viz.*, that *ilu*^{pl} was employed by the Babylonian scribes for expressing a West-Semitic sound similar to their plural ending *î*, resp. *î*, in other words, that they wrote *ilu*^{pl} to render אלי. The question arises, what does אלי in proper names

[1] Cf. *âluBît-(m)Ta-ba-lu-ai* (*Ta-ba-lu-aï*, *Ta-ba-lu-la-ai*), X. Cf. also the additional writings *Ta-bal-ai*, *Tab-bal-ai*, *Tab-la-ai*, *Tab-alu-ai* (and *Tab-al-lu-u-a*, *Ta-ba-li*, *Tab-li*), quoted by Johns, *Assyr. Deeds*, pp. 48 and 106.

[2] Cf. *Âl-Ḫattai* (X), "settlement of the Hittites" or "Khatians."

[3] Cf. *mḪam(m)atai* (X), probably "man from Hamath" (on the Orontes).

[4] Cf. the places *âluIshqallunu* (=אַשְׁקְלוֹן), IX, and *âluḪazatu* (=עַזָּה), X, apparently named after the two famous cities of the Philistines. Cf. also *âluBît-mṢûrai* (IX, X), unless *Sûrai* be a *hypokoristikon* of a name containing צור "rock."

[5] Cf. *Âl-Ḫam(ma)nai* (X), "settlement of the Ammonites."

[6] Cf. *âluḪashbâ* (IX, X, = חֶשְׁבּוֹן, with the dissolution of final *n*) and *Âl-Ḫashbâi* (IX), "settlement of the Heshbonites."

[7] Cf. the personal proper names containing *Amunu* (=Ἀμμών) and *dEsi'* (=Isis) in X and the canal *Nâru sha hMiṣirai* (X).

[8] Cf. *e.g.*, *Âl-Mandirai*, "settlement of the Mandireans" (IX), and *hGi-mir-ra-ai*, "the Kimmerians" (X, 97: 12).

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signify? According to a view widely prevailing among Semitists, prominently including Nöldeke,[1] and formerly also shared by the present writer, it means "my god." In many of the well-known cases, however, this translation cannot well be accepted.[2] Apart from other reasons, I call attention to the fact that many of the personal names compound with אלי, אבי, אחי, עם, מלכי, etc., as first element, in several Semitic dialects offer parallel formations with only אל, אב, אח, עם, מלכ, etc., in the same position, and, moreover, that sometimes even the same person is written either way,[3] that, furthermore, in such cases where these nouns appear as the final element of full names, as a rule[4] only the latter (shorter) forms are found in Hebrew and other Semitic dialects, the short vowels *a*, *i*, *u* according to a general tendency being commonly dropped; and that, above all, in the Babylonian transliteration of both classes of West-Semitic names we find the ideographic writing *AN*, *AD*,[5] *SHESH* (or *PAP*), *LUGAL* (or *MAN*), which cannot be rendered "my god," "my father," "my brother," "my king," etc., but only "god," "father," "brother," "king," etc., side by side with the phonetic writings *ili* (*NI-NI*), *a-bi a-ḫi*, *mil-ki*, etc. The most natural solution of the whole question seems, therefore, to be to assume that at least in many of the cases, אלי, אבי, אחי, עמי, מלכי, etc., is only the *scriptio plena* for *ili*, "god," *abi*, "father," etc., and that the common early Babylonian use of *NI-NI* (which, like the single *NI*, according to *S*[a], 20, 21, can only be read *ili*) instead of *AN*, must be regarded as an evident endeavor on the part of the scribes to reproduce that ancient pronunciation *ili* (not *ilu*) "god," which they actually heard, in cuneiform writing.[6]

This points to a very extensive use of the vowel *i*, as an ending of the absolute case, among certain West-Semitic tribes, instead of the *u* generally preferred in Arabic and Assyrian. The cuneiform texts from the time of the Hammurabi Dynasty down to the end of the fifth century corroborate it. For the earlier period the collection of proper

[1] Cf. Cheyne and Black, *Encyclopædia Biblica*, Vol. III (1902), col. 3279: אלי, which can scarcely be translated otherwise than "my God." On the other side cf. Gray, *Studies in Hebrew Proper Names*, pp. 75–86, for the view now also held by the present writer. The literature on the whole subject is given by Gray.

[2] Cf. especially Gray, *l.c.*, p. 85.

[3] Cf. the Hebrew Dictionaries. For my purpose it will be sufficient to quote אבי-גיל alongside of אב-גיל (and even אבו-גיל) 1 Sam. 25; אבי-נר and אב-נר, 1 Sam. 14 (cf. Babyl. *SHESH-nûri-'* below, which can only mean "A. is my light" = *Aḫi-nûri*); אבי-שלום (1 Kings 15) and אב-שלום (2 Chron. 11, also Gray, *l.c.*, p. 84); אלי-פלט (1 Chron. 3 : 6) and אל-פלט (1 Chron. 14 : 5); אלי-צפן (Nu. 3 : 30) and אל-צפן (Ex. 6 : 22), etc.

[4] Cf. however the traces of a final *i* in the Greek transliteration of certain Ṣafâitic proper names, below.

[5] *AD* does not necessarily mean *Abi*. As shown below, p. 38 †, it sometimes must be transliterated *Ad*, being a shortened form from *Adad* or *Addu*.

[6] I must therefore decline Delitzsch's proposition (*B. A.*, IV, p. 487): "Das doppelte *Ni*(*NI.NI*) ist vielleicht am besten *Ilu*, nicht *Ì-li* (Nagel) oder *Ili* (King) zu umschreiben,"—a method also adopted by Daiches, *Altbabylonische Rechtsurkunden*, p. 13, or the view held by other Assyriologists, according to which *ili*, when written *NI-NI*, is meant for *ili* = "my god."

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names to be published by Dr. Ranke in Series D, Vol. III, will furnish the necessary material. The lists of proper names given by Zimmern, *K. A. T.*,[3] and Johns, *ll. cc.*, in addition to the Assyrian lists of the eponyms, enable us to trace this peculiarity during the 'Amarna period and the first half of the first millennium. It will, therefore, be sufficient for my purpose to prove it in connection with the West-Semitic proper names of Vols. IX and X of our own publication.

Excluding all the cases in which the first element may possibly be interpreted as standing in the construct case, and the very numerous cases in which the name itself stands in the genitive (cf. *Nabû-a-qa-ab-bi*, *Nabû-ḫa-qa-bi*, *Nabû-qa-ta-ri*, *Ili*^{pl}*-ga-ba-ri*, *Shamash-na-da-ri*, *Bît-ili-a-dir-ri*, *Za-bi-ni*, *Gab-ba-ri*, *Ḫa-bi-si*; or ends in *ili*^{pl}, as *e.g.*, *A-qa-bi-ili*^{pl}, *A-dar-ri-ili*^{pl}, *Ra-hi-mi-ili*^{pl}, *Ra-ab-bi-ili*^{pl}, etc., where the final *i* of the first element may be due to the first *i* of the second element (*ili*^{pl}), I quote only such examples in which the *i* is attached as a case ending to the entire name, being regarded as a compound substantive (cf. IX, p. 24) and standing in the nominative, or such examples in which *i* is joined to the first element standing in the absolute case. Cf. *Qâsu-ia-a-ḫa-bi*, *Bêl-ia-a-ḫab-bi*, *Bêl-ba-rak-ki*, *Ili*^{pl}*-qa-ta-ri* (*qatari* must be a verbal form 3 p. m. sing. perf., like the three preceding verbs, and *ga-ba-ri* in other names), *Shamash*^{pl}*-la-din-ni*,[1] *Mi-in-ia-mi-i-ni*, on the one hand, and ^{d}*Mil-ḫi-abu-uṣur*, ^{d}*Il-te-iḫ-ri-nûrî*, ^{d}*Il-te-ḫi-ri-a-bi*, etc., on the other. These examples could easily be multiplied from our own and other inscriptions. It must surely be regarded as remarkable that the original *i* has been so often preserved, notwithstanding the fact that the Babylonian scribes were inclined to attach the case ending *u* even to foreign names, especially when abbreviated (cf. *Ili*^{pl}*-ba-rak-ku* (rare!), *Ili-za-bad-du* (common), *Ili*^{pl}*-na-tan-nu*, *Mi-na-ḫi-mu*, *Ra-ḫi-mu*, *Za-bu-du*, *A-qu-bu*,[2] *Na-tu-nu*, etc.), or to drop the final vowel altogether, in accordance with a general tendency noticeable in connection with proper names (cf. *Nabû-zabad*, *Ammu-la-din*, *Ili*^{pl}*-ga-bar*, *Nashḫu-qa-tar* (Johns), *Mi-in-ia-a-me-en*, *Mi-na-ḫi-im*). This much is sure, that the *i* found so commonly in connection with West-Semitic names is seen only exceptionally in the pure Babylonian names of our inscriptions. The use of this *i* in the absolute case must, therefore, be regarded as a peculiarity of West-Semitic proper names.

[1] The final element, *la-din-ni*, written also *la-din*, and (with dissolution of final *n*, cf. Vol. IX, p. 27, note 3) even *la-di* (V *R.*, 8 : 15, and Johns, *A. D. B.*, p. 52) probably is a precative form of the verb דין. Cf. *li-in-dar* (*Ili-li-in-dar*, *Shamesh-li-in-dar*, IX and X) from גדר, *la-rim* (*Mar-la-rim-me*(=*mi*), *Mar-la-ar-*[*me*] with *synkope*, *Ma-ri-la-rim*, *Mar-la-rim*, *Abi-la-rim*, *Ahi-la-rim*, etc. (Johns, *A. D. D.*, Vol. III, p. 100), *Aḫi-la-ri-im* (X, below), Hif. from רום, and perhaps *la-ki-im* (cf. ^{d}*la-a-ḫu-ú-la-ki-im* IX) = *la-qi-im*, Hif. from קום. For other verbal forms (Imper., Imperf. Perf., Part.) of these four verbs are commonly found as an element of certain West-Semitic proper names. Cf. *Il-ia-di-nu* (p. 50, note §), *Na-di-ru*, *Na-di-ir*, *Shamash-na-da-ri* (IX and X), *Addu-ra-am-mu*(*a*) (IX), *Mil-ki-ra-mu* (Johns, *A. D. D.*, Vol. III, p. 186), *Ilai-rimmu* (Winckler, *Sargon*), *Shamesh-qa-me*, *Atar-qa-mu* (Johns, *A. D. B.*), and Bi. יהו־יקים, etc.

[2] In some cases final *u* may be due to a preceding labial.

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In view of what has been stated, it is clear that *ilu*^{pl} used by the Babylonian scribes of our tablets exclusively in connection with West-Semitic proper names to express the idea of "god," generally rendered by *ilu* alone in Babylonian proper names, must have been chosen intentionally to discriminate between the West-Semitic pronunciation of "god" (*ili*) and that of the Babylonian (*ilu*). In other words, the Semitic Babylonian *ilu*^{pl} (also the *lugal*^{pl} of the 'Amarna tablets) and the Sumerian *NI-NI* (doubling of the single *NI*, which itself means *ili*) of the earlier inscriptions are to be viewed in the same light as a kind of *scriptio plena*, in either case the plural writing being chosen to secure a pronunciation for the last vowel of *AN*(*ilu*) or *LUGAL*(*sharru*) or *Ni*(*ili*) similar to that of the Babylonian plural ending *ê*, resp. *î*. But the length of the last vowel of *ili*, etc., follows from this peculiar writing in Babylonian as little as it does from אלי in the Hebrew proper names, or from the use of the *scriptio plena* in Semitic palæography in general. We are accustomed to designate as phonetic complement in Assyrian what is known as *mater lectionis* in other Semitic languages. Cf. my remarks on this peculiar use of *MESH* in Assyrian (*Assyriaca*, pp. 55, f., note) and the similar use of the vowels *a*, *i*, *u*, especially (but not exclusively!) at the beginning of words (*i-ish-ta-lal*, *e-ik-du*, *u-ush-ziz*, *e-ip-she-tu-û-a* (=*epshétuwa* or *epshétoa*), *û-ul-lu-û*, etc.). In the 'Amarna tablets this use of the plural sign *MESH*, the "*Hauchlaut*," and the vowels *a*, *i*, *u* as *matres lectionis* or phonetic complements, is much more extensive than in pure Babylonian and Assyrian texts (cf. Bezold, *Oriental Diplomacy*, pp. xiii, xvii, f., xxiii, f.).

To establish the pronunciation of *AN*^{pl} as *ili* = אלי, beyond any reasonable doubt, it will only be necessary to examine the two names from the Neo-Babylonian literature quoted by me, p. 50, below. In the Concordance of Proper Names of Vol. X we find the name *Ili-lindar* written in the following three ways: *AN*^{pl}*-li-in-dar*, *AN-li-in-dar* (with *syncope* of the second vowel between identical consonants) and *AN-in-dar*. In order to read the last writing correctly, we have to read *AN* as *ili* (*Ili-indar*, i.e., *Ilindar*=*Il-lindar*=*Ili-lindar*). The second example is even more instructive. In Johns, *Assyr. Deeds*, No. 345, E, 1 and 361, R, 12, we read the name *AN-ia-di-nu*, which evidently is identical with *AN*^{pl}*-a-di-nu* (Evetts-Strassmaier, *Neriglissar*, 66, 7). It shows that *AN*^{pl} must be read *Ili* to complete the verbal form *iādînu* required by the first writing.

The evidence adduced is regarded as ample to show that the correct transliteration of *AN*^{pl} in the West-Semitic names of our texts must be *ili* = אלי, "god." The fact that *MESH* is omitted a few times in the *Murashû* texts and very frequently in other inscriptions (*e.g.*, in those published by Johns and Strassmaier[1]) would indicate either that *AN*

[1] Cf. *e.g.*, Strassmaier, *Nabuchod.* 346, where the same person is written either *Ba-ri-ki-ili*^{pl} (l. 3) or *Ba-ri-ki-il* (l. 7), and *Nabuchod.* 364, where the same person is written *I-di-ḫi-il* (ll. 3, 4) or *I-di-ḫi-ili*^{pl} (l. 9).

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when appearing in West-Semitic names was also pronounced *ili*,[1] or that it stood for *il*= אל, the final vowel being frequently dropped, as in Hebrew proper names (cf. אל־צפן and אלי־צפן, and אל at the end of names). It may, however, seem strange that in our texts AN^{pl}=*ili* appears also at the end of West-Semitic names, where the Old Testament and the *Corpus Inscriptionum Semiticarum* have only אל. As stated above, the general tendency of dropping short case vowels at the end of names is largely responsible for the defective writing אל. At the same time there are traces in the Greek transliterations of Semitic names which show plainly that even at a very late time the final *i* of *ili* when standing at the end of proper names was pronounced occasionally. Cf., *e.g.*, the names given by Dussaud and Macler, *Mission dans les Régions Désertiques de la Syrie Moyenne*, pp. 301, ff.: Ἀμβριλιου, Ἀμρίλιος Ἀμρήλις (=אמר־אלי) and Σαμοαέλις (=שמוע־אלי, scarcely = שמר־אלי), alongside of Ἀζαρήλος (= עזר־אל), Ἀμειρήλος (= אמר־אל), Ραγαίλου (=רע־אל), etc. Nöldeke found difficulty in explaining this *i* satisfactorily (*S. B. B. A.*, 1880, p. 768), while Lidzbarski was inclined to ascribe it to Roman influence (Αὐρήλιος Αἰμίλιοη, etc., cf. *Ephemeris*, I, p. 331). In order to distinguish AN^{pl} and AN sufficiently in my transliteration, I rendered the former by *ilî* and the latter by *ili*, at the same time now regarding the final *i* of AN^{pl} as short.

Johns (*Assyr. Doomsday Book*, p. 15) in examining into the question as to how the people about *Ḫarran* pronounced their word for "god," came to the conclusion that they said "*Al, Alla*, not *ilu*, nor *El*," basing his rendering of *Al* principally upon the writing of *Al-Nashḫu-milki*, *Al-Sî'-milki*, etc. But where did the Assyrians ever pronounce the word for "god" (אל) in connection with the god's name immediately following in their inscriptions? I do not believe that the people about *Ḫarran* pronounced it either. *Al* in the names quoted can scarcely be anything else than the article *ăl* or *ĕl*, known from Lidzbarski's list of proper names to have been used in connection with certain deities. Cf. עבר־אלבעלי, גרם־אלבעלי ("The Ba'al"), גרם־אלשהרי ("The Moon-god"), etc. The fact that *Nashḫu* and *Sîn* are here still used as appellatives is interesting and important with regard to their meaning and origin. The Ar. article *ăl* or *ĕl* is also known to occur in certain West-Semitic proper names of the *Murashû* archives. Cf. ^{d}*Il-te-ḫi-ri-abi* (= אלשהרי־אבי, "The Moon-god is father"),[2] ^{d}*Il-te-eḫ-ri-nûri-'* (= אלשהרי־נורי, "The Moon-god is my light," the final *i* in this case being long), and *Ba-ri-ki-*^{d}*Il-tam-mesh*, occuring alongside of *Ba-rik-ki-*^{d}*Shamesh*(*-mesh*), *i.e.*, "Blessed of the Sun-god." The Sun-god ^{d}*Il-tam-mesh* = אלשמש, hitherto not identified, occurs in quite a number of West-Semitic proper names. Cf. ^{d}*Il-ta-mesh-di-i-ni* (Strassmaier, *Nabuchod.* 363, 4), and (without the det. of *ilu*) *Il-tam-mesh-na-ta-nu* (*Nabon.* 497 : 4), *Il-tam-mesh-i-la-ai*

[1] As *AD* = *abi*, *SHESH* = *aḫi* in West-Semitic proper names.

[2] Observe the *scriptio plena* of the final *i* in *elsheḫri* and my remarks in connection with *ili* above.

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(*Cyr.* 34 : 14, cf. also *Nabon.* 583 : 18), *Il-tam-mesh-nu-ur* (*Cyr.* 58 : 6), and *Abi-Il-te-mesh* (*Nabon.* 638 : 4), and (without the article *ĕl*) ^{d}*Tam-mesh-i-la-ai* (*Nabon.* 554 : 4), ^{d}*Tam-mesh-nûri* (82–3–23, 271, 1), and (without the det. *ilu*) *Tam-mesh-na-ta-nu* (*K.* 961 : 15)[1] and *Tam-mesh-id-ri*.[2] In the last four mentioned names we may also read idiog. *Shamesh*(*-mesh*) instead of the phonetic *Tam-mesh*. I furthermore call attention to such names as ^{d}*Il-te-ri-ḫa-na-na* (Strassmaier, *Cyr.* 177, 3), *Te-ri-ḫi-li-ia* (Vol. X, below), and even the pure Babylonian name *Te-ir*[3]*-nadin-aplu* (Johns, *l.c.*, pp. 17, 53, 76) occurring alongside of *She-ir-nâdin-aplu*. It seems almost certain that *Têr* and *Iltêri* are identical with the god *Shêr*(*um*), known as a local deity of *Ḫarran* (Johns, *l.c.*, p. 16), but it must remain doubtful for the present, whether in view of the hypok. name *Te-'-ri* (V *R.*, 8 : 31) or *Te-'-e-ri* (V *R.*, 8 : 65), borne by a prince of Qidri and apparently representing Ar. שהרי, *Shêr* is to be regarded as a contraction of שהר, "Moon," or is identical with the Assyrian *Shêru* = שחר, "Morning-red." In all probability the two different words were frequently mixed by the Assyrian scribes. Cf. *she-ḫi-ri*, as a synon. of *she-e-ri*, quoted in Delitzsch, *Assyr. Handwörterbuch*, p. 635.

The promiscuous use of *sh* (pronounced *s*?) and *t* (pronounced *th*?) as the first radical of שמש and שהר, though written with a sibilant in all the Semitic dialects, affords us a welcome glimpse into the historical process which at an early time in many instances led to definite laws as to the corresponding use of the sibilants and dentals in the different Semitic dialects. At the same time the peculiar writing of the Sun-god as *Il-ta-mesh* and *Il-te-mesh* is important, as it allows us to transliterate ^{d}*UD-MESH* in West-Semitic proper names (rendered in Vol. IX as *Shamshi* = *Shamshi* in view of the peculiar use of *MESH* as a phonetic complement discussed above in connection with *ilu*^{pl}, and in consideration of such frequent writings as *S*(*h*)*am*(*U*)*-si-ia-a-bi* (doubtless = שמשיהב), *S*(*h*)*am-si-id-ri*, *S*(*h*)*am-si-ila-ai*, etc.) also as *Sha*(*e*)*mesh*(*-mesh*) or even *Tam-mesh*, corresponding to Hebrew שֶׁמֶשׁ, rather than to Arab. *shamsi*.

Besides *ili* (and *il*) occurring most frequently in West-Semitic proper names, as shown above, the *Murashû* tablets know of two other West-Semitic words for god, viz., *ilai* or *ilaḫi*, corresponding to Aram. אִלָה, and Arab. *ilâhi* (Gen.), and *iluḫa*, corresponding to Hebr. אֱלוֹהַ (cf. Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 270, ff., 297, ff.). For the word *ilai* "god" (not "my god"), cf. already the names quoted by Johns (*A. D. B.*, p. 15), *I-la-i-a-bi*, written also *Ila-ai-abi*, *Nusku-ila-ai*, *Nabû-ila-ai*, *S*(*h*)*am-si-ila-ai*, and also *Ila-ai-ram-mu* (*Sanh.* II, 54). As to *ilaḫi*, cf.

[1] Cf. Pinches in *Recueil de Travaux*, XIX, pp. 104, f.

[2] Cf. Johns, *Assyr. Doomsday Book*, p. 31.

[3] Cf. the "form" of ^{d}*Te-ir*, Johns, *l.c.*, p. 17, and the same author's attempt to "read *Iltêr*, a variant of *Ishtar*(?) or *Il-târi*, *i.e.*, 'god of mercy.'"

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Mannu-kî-i-la-ḫi-i, abbreviated (therefore, the last *i* lengthened[1]) from a name like *Mannu-kî-ilaḫi-li'*, "Wo is strong like god?" (cf. *Man-nu-ki-Ishtar-li'* and *Mannu-kî-Ashur-li'*, Johns, *A. D. D.*, Index). As to *iluḫa*, cf. *Mannu-lu-ḫa-a* (abbreviated[2] from a name like *Mannu-kî-iluḫa-li'*) and also *Ḫa-ma-ri-ili-u-a*[3]=עמר־אלוה.

In the list of gods found in Vol. IX, pp. 76, f., *Iâma* occurring frequently at the end of Hebrew names (cf. IX, p. 27), and regarded by Prof. Clay "as the Babylonian equivalent of יהו, the contracted form of the tetragrammaton," was left out intentionally. Notwithstanding all that has been said in favor of such a comparison, I am unable to recognize any god in *iâma*. Frequently as it occurs, not even once the det. for *ilu* precedes it. Whenever the cuneiform inscriptions transliterate a Hebr. יהו, whether at the beginning or end of a name, they invariably write *Ia-u*, *Ia-a-u*, *Ia-a-ḫu*, *ᵈIa-ḫu-u*, *ᵈIa-a-ḫu-u* (cf. Zimmern, *K. A. T.*,[3] pp. 465, ff.). *Iâma* at the end of West-Semitic names, like *Aḫi-ia-a-ma*, is nothing but the Hebrew ending יָם,[4] which in all probability is a "*Weiterbildung*" of יָהּ or יָא by adding an emphatic מ or *ma*. For, cf. Hebr. אֲבִים (Kings) alongside of אֲבִיָּה (Chronicles), a name borne by the same person. In a number of cases יָהּ doubtless is an abbreviation of the god יהו, but in many instances it is surely nothing else than the common Semitic *Rufe-suffix ia*, which at the bottom may be identical with the vocative particle *iâ* in Arabic. As I expect to develop my view with regard to Semitic *hypokoristika* more fully at another place,[5] I abstain from entering into a discussion of this subject in this Preface, being satisfied with the general statement that abbreviated Semitic names are commonly characterized by a lengthening of the last vowel of the last retained element of the name or by the addition of the particle *iâ* (corresponding to our "he (*da*)" in German) frequently strengthened by an additional emphatic consonant *m*, *n*, *l*. This *Rufe-suffix* apparently has nothing to do with the suff. of the first person sing. (so-called "*Kose-suffix*"). It rather originated in connection with an effort on the part of the speaker to reach the ear of a person somewhat distant from him. In order to attract his attention he necessarily held the last vowel longer, *i.e.*, emphasized it.

[1] Instead of the lengthening of the last vowel (*Abdî*, *Abdâ*, *Zabdî*, *Zabdâ*, *Ṭâbî*, מִיכָה or מִיכָא, etc.) we also find the *Rufe-suffix ia* or *iâ* (cf. *e.g.* *IA-di-ia-a*, V *R.* 8: 24, *Abdi-ia* (IX) עַבַדְיָה, זַכַרְיָה, מִיכָיָה, *Ṭa-bi-iâ* and טוֹבִיָה. Cf. also *Manna-aki-ᵈIsh-tar-ia*, p. 55, below, which should not be translated "who is like my Ishtar," the *iâ* not belonging to *Ishtar*, but to the whole name in its shortened form).

[2] The lengthening of the last vowel *a* again is the substitute for the dropping of the last word. The Aram. docket ... כנא has preserved the א of אלוה. For the frequent omission of *kî* in this class of proper names, cf. *Mannu-Bêl-ḫâtin*, below, *Mannu-aḫe* (Johns, *Assyr. Deeds*, Vol. III, p. 406) alongside of *Mannu-kî-aḫê*, and Johns, *Assyr. Doomsday Book*, p. 42.

[3] Therefore to be separated from pure Babylonian names like *Bêl-abu-ua*, *Nergal-ri-ṣu-ú-a*.

[4] On this whole question cf. Jastrow, reprint from *Journal of Biblical Literature*, pp. 114, ff.

[5] In many important details my view is identical with that of Lidzbarski, *Ephemeris*, II, pp. 1–23.

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A word remains to be said with regard to the three Aramaic dockets containing the pronunciation of the god *NINIB*, for which we searched hitherto in vain (cf. pp. 8, f.). Prof. Clay pointed out certain difficulties which prevented his arriving at more positive results. There are a few tablets more which show very faint traces of one or more of the letters constituting the god's name. From a careful examination of the three inscriptions here treated, I have come to the conclusion that the third character can only be ר, while the last letter is not ת, but probably ח, the eighth letter in the Hebrew alphabet. On No. 29 of the cuneiform texts it is well preserved. If the scribe had made the mistake assumed on p. 8, he would doubtless have erased the very pronounced additional line on the tablet. I am also inclined to read a ח on the original of No. 87, while the unpublished tablet (C. B. M., No. 5508), where the character seems a more pronounced ת, cannot be regarded as decisive, because the very faint inscription is not incised but only drawn with a black fluid (partly covered by other black spots) on the surface. It is so faint that it could not be reproduced satisfactorily by means of photography.

I therefore propose to regard אנרשח as the Aramaic equivalent of *NINIB*, which at once recalls the ideograph-writing *NIN-SHAḪ* "lord of the boar" and the Syriac נארשג (on which cf. Jensen, *Kosmologie*, and Hrozny, *Mythen von dem Gotte Ninrag*. If this reading be accepted, the Biblical *Nisrok* seems to be the same god, the two letters ר and ש being transposed in order to facilitate the pronunciation. As to the relation of the god *NINIB* to the wild boar, cf. Zimmern, *K. A. T.*[3] and Jensen in *K. B. V.*, 1, p. 538, and Küchler, *Assyr. Medicin*. A votive object in terra-cotta from Nippur representing a wild boar was published in Vol. IX. Another very remarkable terra-cotta was discovered there in the course of the fourth expedition. It represents a sow with her litter of sucking pigs and on her a wild boar. There can be little doubt that this strange votive object, which I expect to discuss in another place, stands in close relation to Ninib, after Bêl the most important god worshiped at Nippur.

June 1, 1904. H. V. Hilprecht.

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PREFACE.

Volume IX of Series A of the Babylonian Expedition of the University of Pennsylvania has been in the hands of Assyriologists for over six years. The special title of the volume, "Business Documents of Murashû Sons of Nippur," is also used for this volume, as the material here published is a continuation of that which appeared in Vol. IX. The work had been announced to appear under the same names, but the Editor, after I had copied the texts, granted me the privilege of publishing these inscriptions under my own name.

As was stated in the Introduction to Vol. IX (p. 26ff.), the names of foreign peoples mentioned in these texts are very numerous. By the help of Lidzbarski's *Handbuch der Nordsemitischen Epigraphik*, which gives an extended list of Semitic, Egyptian and other names, written in the Aramaic character, and also Justi's *Iranisches Namenbuch*, I succeeded in identifying a large number of these foreign names. The Index to the latter work even enables one who has no knowledge of Persian to give an approximately close translation. The Editor succeeded in adding also a goodly number to this list. His identifications and comparisons are distinguished from my own by being inclosed in brackets, thus: [—Ed.]. Several were also identified by Dr. Enno Littmann, of Princeton, whose valuable assistance is duly indicated. I want to acknowledge also my indebtedness to the list of names in John's *Assyrian Deeds and Documents*, and also his *Doomsday Book*, which offer extensive material for unlimited comparison and the elucidation of these names.

On April the ninth, 1904, Mr. Edward W. Clark, the honored Chairman of our Babylonian Section of the Department of Archæology, who has also been in recent years the Chairman of the Babylonian Expedition of the University of Pennsylvania, was called to his rest. Mr. Clark was a pioneer, and a very generous promoter of this work. In grateful appreciation and profound respect is this volume dedicated to his memory.

It affords me pleasure to express my heartfelt gratitude to the Provost, Dr. C. C. Harrison; the Vice-Provost, Prof. Edgar F. Smith; the President of the Department,

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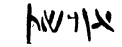
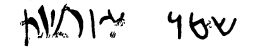
Mrs. Cornelius Stevenson, Sc.D., and all the members of the Board of Managers of the Archæological Department, for their kind support and interest in facilitating the preparation of this volume; and especially to Mr. Eckley B. Coxe, Jr., for his generosity in providing the funds necessary to publish it.

I desire also to acknowledge here, with gratitude, the painstaking oversight, and the many helpful and important suggestions of the Editor, Prof. H. V. Hilprecht, whereby the value of this work has been enhanced; the many acts of kindness on the part of Prof. Morris Jastrow, Jr., the Librarian of the University, and the profitable discussions and delightful associations of Dr. Hermann Ranke, the Harrison Research Fellow in Assyriology.

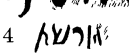
My thanks are also due Dr. Victor Dippell for furnishing desired passages from his list of unpublished Neo-Babylonian proper names, referred to as [Dippel *Name List*]; to Prof. Amos P. Brown for his analysis of Babylonian clay; Prof. E. G. Conklin for determining the species of animals mentioned; Dr. W. H. Ward for his kindness in loaning photographs of Oriental water machines; E. Aug. Miller, Esq., for valuable assistance rendered in connection with legal terms; Dr. Julius F. Sachse for some photographic experiments, endeavoring to secure results not visible to the eye, and to Mr. William Witte, our Assistant, for his untiring efforts to obtain the excellent photographs used for the half-tone plates. To all I extend my hearty thanks.

After the Introduction and most of the Concordance of Proper Names had gone through the press, I found a fourth tablet (C. B. M., No. 5514), which contains the name of the god *Ninib* in Aramaic. As there is a difference of opinion as to the reading of two of the characters it may be convenient for the reader to see the four different writings placed together for comparison.

No. 29 

No. 87 

No. 5508

No. 5514 

As to the possibility of the last character being anything else but a ת I have never entertained a thought (cf. the list of characters, p. 72). The third character cannot so easily be disposed of. The former two, owing to the slight effacement at the left corner

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of the second and the peculiar character of the first, left me in doubt. Preference was given to ר for No. 29, and ו for No. 87 (see p. 8). But I now feel after a final consideration that the character in question is in each case, in all probability, a ו. In No. 87 ר in שטר is made different (cf. also the enlarged photograph on Pl. IX). The character in the last three is ו (cf. the list of characters, p. 72). The peculiarly made one in the first (which can really be either פ ר ד or ו), I now also regard as a ו. In fact it is the usual way ו appears not only in the Old and Middle Phœnician, and Punic, but in the Aramaic inscriptions from Egypt, Arabia, Asia Minor and Mesopotamia, cf. Lidzbarski's *Nordsemitische Epigraphik Atlas*. Furthermore, it is the way ו usually appears in Aramaic endorsements on clay tablets, exclusive of the Murashû documents, cf. Stevenson, *Ass. and Bab. Contracts*, pp. 115, 117, 122, 129, 133, 145 and especially 148. Cf. also C. B. M., 3552. Until, therefore, more light is thrown upon the subject I prefer to read that character ו, and the name אנושת. Even after this I am unfortunately not prepared to express a more definite opinion as to the understanding of this curious Aramaic equivalent of *Ninib*. In the search for an explanation it must be kept in mind that ו may represent the Babylonian *m*.

At the last moment also I was able to determine a cuneiform sign, in doubt, read *UR*(?). Cf. *Ashur-UR*(?)*-ibni*. The name occurs besides 23 : 17, on C. B. M. No. 5515 : 2, and Const. Ni. 605 : 14. In the absence of anything better, although *UR*(*LIK*) in not a single instance is made like this sign, I read it *UR*?, but placed it in the *Sign List* as a different character, cf. No. 214. The editorial note at the bottom of p. 41 prompted a further investigation of the subject, and I now pronounce it to be the Neo-Babylonian form of the sign given in Delitzsch's *Ass. Les.* 4, p. 135, as No. 327[a]. This character has the value *ḫamâmu*, and as there is a name *Nabû-ḫa-am-me-ilâni*, "Nebo is the regent of the gods," II., Rawlinson, 64 : 48, until something better is proposed, I offer as the reading of the name in question: *Ashur-ḫamme-ibni*, "Ashur has created a regent," which is similar in meaning to the common *Bêl-shar-ibni*.

In connection with my explanation, in the *Introduction*, that *AN-MESH* in West Semitic names was read אל and that they do not contain the first person pronominal suffix, I want to call attention to the readings *Ia-ash-ma-aḫ-i-el*, C. B. M. 1352 : 17; also *Ia-aḫ-za-ar-ilu*(*AN*), Ranke, *Personal Names*, with *Ia-aḫ-za-ar-i-il*, C. B. M., 1235, which show that *el* was the pronunciation of the word for god also in the West Semitic names of the early Babylonian period.

On the last page, beside the corrections and additions to this volume, I have added a number of corrections to the text of Vol. IX.

ALBERT T. CLAY.

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INTRODUCTION.

The account of the discovery of these tablets by Dr. J. H. Haynes, in 1893, at the beginning of the third campaign of the Babylonian Expedition of the University of Pennsylvania, is related by Professor Hilprecht in his *Introduction* to Series A, Vol. IX (p. 13), and in Series D, Vol. I, *The Excavations in Assyria and Babylonia* (pp. 408, ff.).

The tablets, which are simply sun dried, are made of a very smooth clay. It is free from grit, which was removed by washing, preparatory to its use for tablet making. This has increased its adhesive power, so that the tablets have the appearance of being baked,[1] offering an exceedingly smooth surface for the writing.[2]

Most of them are more or less covered with black spots or stains. These do not affect the legibility of the cuneiform writing, but, unfortunately, when they cover the Aramaic "dockets," which are written with a similar color, they render them valueless. The color used for the dockets, under the microscope, appears to be other than that which caused the stains.[3]

A large number of the tablets are more or less flat on the obverse, while the reverse is convex. This is especially noticeable in the larger documents, and is due to the fact that the scribe rested the clay tablet, which increases in thickness towards the

[1] In Vol. IX it was stated that they were baked, cf. pp. 13 and 79.

[2] Cf. Zehnpfund, *Über babylonische assyrische Tafelschreibung*, Stockholm Congress, Leyden, 1893, Vol. II, p. 272.

[3] Examined by Professor Amos P. Brown, of the University of Pennsylvania, to whom I submitted tablets spotted with the black substance, and also several kinds of clay from Nippur. He writes: "The black stain that appears upon the tablets seems to be composed of hydroxides of manganese and iron, probably somewhat like the mineral called wad. It is probably formed upon the surface of the tablet by the precipitation of the iron and manganese from solution in water from the soil; the precipitation being brought about by the composition of the clay of the tablet. I have examined the clay of the Murashû fragments. It contains 32.75% of calcium carbonate. This has caused the precipitation which is merely superficial, and only penetrates the tablets when they are porous."

"The use of a clay containing chalk (a marl) was no doubt due to the observation that such clay did not contract strongly or shrink and crack upon drying out. This is due to the fact that the chalk is not hydrous, and will not take up water in combination. The clay weight of the same age, which was submitted, showed 29.05% of chalk and was made of crude natural clay, containing much grit and sand, which, however, if washed out would show about the same percentage of chalk as the Murashû fragments. The clay of the Cassite period, while thoroughly washed, showed but 28% of chalk, which indicated that it was from a different source."

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center, upon something, while it was soft, when he inscribed it. In writing the obverse, with the tablet lying upon a stand, the under side was flattened out. When the tablet was turned over, and the reverse written, the obverse was flattened, in which shape it remained.

In Vol. IX a tablet is dated on the seventeenth day of *Shabâṭu* in the forty-first year of Artaxerxes I. Of the tablets here published, one is dated on that day, and three previous to it, in the year of the accession of his successor, Darius II. In other words, the first tablet of the latter's reign was written on the fourth day of *Shabâṭu, i.e.*, thirteen days previous to the seventeenth, given as the last date known in the reign of Artaxerxes I. How can this apparent discrepancy be explained? The scribe made a mistake. Either the tablet belongs to the fortieth year, and, by mistake, he began to write the determinative for man before he had written *kan*, which he neglected to erase; or having been accustomed, for so many years, to date tablets in the reign of Artaxerxes, in writing this tablet he failed to remember that a new king had begun to reign. Not taking this tablet into consideration, therefore, the last of those published in Vol. IX, dated in the forty-first year of Artaxerxes, was written on the twelfth day of *Kislîmu*. Another unpublished tablet, however, of the forty-first year of Artaxerxes (C.B.M. 5310) is dated on the third of *Shabâṭu*, which is the day previous to the one on which the first tablet was dated in the reign of Darius II., *i.e.*, the fourth of *Shabâṭu*. If this dating is correct Darius II., in all probability, began to reign on the third or fourth day of *Shabâṭu*.

It was stated in Vol. IX that all the tablets of these archives were written during the reign of Artaxerxes I. (464–424 B.C.) and Darius II.[1] (423–405 B.C.). This is true with the exception of one tablet, Vol. IX, No. 1, which belongs to the reign of Artaxerxes II., as can now be proved by the new material at our disposal. The name of the scribe who wrote Nos. 130, 131 and 132 of the present volume is *Nâdintum-Bêl*, the son of *Ninib-nâdin*. These are leases of sheep and goats, written for *Bêl-supê-muḫur*, agent of *Arsham* (cf. p. 4), and dated in the eleventh and thirteenth years of Darius II. One of the witnesses mentioned is *Bêl-dânu*, son of *Bêl-bulliṭsu*. The contents of Vol. IX, No. 1, dated in the first year of Artaxerxes II., are quite similar to these documents. The name of the scribe is the same. The names of the agent, his master or employer, and the witness mentioned are the same. Between the first year of Artaxerxes I. and the thirteenth of Darius II. there are fifty-three years. That the same combination of agent, client, scribe and witness should occur in documents relating to the same kind of affairs,

[1] For the different ways the name is written, cf. "The Concordance of Proper Names." *Da-ri ia-a-mush*, in these documents, occurs most frequently. Considering that the Babylonian *m* here stands for *w* (cf. Haupt, *Z. A.*, II, p. 269), this closely reproduces the Persian *Dâraya*w*a(h)ush*. Cf. also Δαρειαιος, and the Biblical דריוש. A docket on No. 78 contains דריהוש, which more closely represents the pronunciation of the Persian than the Biblical.

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which were dated fifty-three years apart from each other, is a coincidence too peculiar to be probable. Then, also, every tablet discovered in these archives can be shown to belong either to the Murashû family, or to those who were in some way connected with their business.[1] *Bêl-supê-muḫur*, in Vol. IX, 99 : 5, is referred to as the *ardu* and *paqdu* of *Bêl-nâdin-shumu*. In Vol. X, 126 : 10, he is the *ardu ša Rîmût-Ninib*. In the texts under consideration, which are dated several years later than any belonging to the Murashû Sons, he appears as the *paqdu* of *Arsham*, as in Vol. IX, 1 : 2. The relations of these documents with those of the Murashû Sons, and the similarity of their contents, are certainly not compatible with the idea that *Bêl-supê-muḫur* leased sheep while in the service of *Arsham;* afterwards became the servant of *Bêl-nâdin-shumu*, and later of *Rîmût-Ninib;* and again is found in *Arsham's* service and business fifty-three years after the time he is first mentioned. If Darius II. ruled twenty years, only eight years would intervene between the date of the last tablet of these texts and the first year of Artaxerxes II., which, in consideration of the above, is without doubt the time when the tablet in question was written. In other words, instead of placing this document as the first in chronological order, it must be regarded as being the last.

All the tablets published in the following pages were written during the reign of Darius II., including Nos. 105 and 106, which do not bear the name of the ruler in whose reign they were inscribed. That the latter, however, are properly classified as belonging to the time of Darius II., becomes evident from the following considerations. In the text proper of both tablets, reference is made to the sixth year of a king, whose name is not given, because well-known to the parties concerned. The tablets themselves were written in the interests of *Ribât*, servant of *Rîmût-Ninib*. As neither *Ribât* nor *Rîmût-Ninib* is mentioned in the documents dated before the thirty-fifth year of Artaxerxes I., while both figure prominently in the contracts belonging to the early years of Darius II., it follows that the sixth year referred to is that of Darius II.

In the introduction to Vol. IX (p. 14, f.) it was shown that most of the business transacted in the tablets, dated in the reign of Artaxerxes I., was in the interest of two sons of *Murashû*, *Bêl-ḫâtin* and *Bêl-nâdin-shumu;* that the former is not mentioned in the documents after 437 B.C.; that eight years later his son *Rîmût-Ninib*, referred to on the same tablet as the son of *Murashû*, as well as of *Bêl-ḫâtin*, appears for the first time as a creditor in those transactions; that a son of *Bêl-nâdin-shumu*, whose name was *Murashû*, is referred to as the creditor in two tablets, and finally that a son of *Bêl-ḫâtin*, who also bore the name of *Murashû*, is mentioned in Const. Ni. 525.

In the texts here published, dated in the reign of Darius II., *Bêl-nâdin-shumu*, the most prominently mentioned in Vol. IX, continues to appear as the chief creditor, until

[1] Cf. *Introduction*, Vol. IX, p. 14, and p. 4 of the present volume.

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the second day of Tishri of the eighth year (416 B.C.), after which his name does not again occur. In other words, with the exception of six documents, the first fifty-seven are written in his interest. Of these six tablets,[1] four, Nos. 29, 43, 44 and 52, belong to *Rîmût-Ninib*. The name of *Rîmût-Ninib*, after the disappearance or death of *Bêl-nâdin-shumu*, occurs in fifty-seven of the remaining documents as the chief creditor. The others, namely, thirteen, with the exception of No. 129, which is written in the interest of *Murashû*, son of *Bêl-nâdin-shumu*, are ascribed to his servants and his servant's servant.[2]

The last three tablets here published (130, 131 and 132) not only introduce a different kind of business,[3] but they also are written in the interest of a man, *Arsham* by name, who apparently was not connected with the family. The only way to account for the presence of these documents among the archives of this family is to identify his agent *Bêl-supê-muḫur* with the *ardu* and *paqdu* of *Bêl-nâdin-shumu*, and later the *ardu* of *Rîmût-Ninib* (cf. p. 2). The first of these tablets is dated three and one-half years after the last one of the Murashû family.

As stated, most of the documents were written for members of the *Murashû* family. A number of them were inscribed in the interest of their servants. Whether they transacted business entirely for themselves, or in the interest of their employers is not stated. Each document is drawn up in the interest of one particular person. The fact, however, as was stated in Introduction to Vol. IX, p. 14, "that an officer who presents an order to *Bêl-ḫâtin* receives his payment from *Bêl-nâdin-shumu*;" that the sons of *Murashû* acted as agents for the crown; that the employés of one member of the family are found later in the service of another, and also that a number of documents were written in the interest of their servants, some of whom we know acted as agents, show not only that most of these archives belong to the different members of the *Murashû* family and their servants, but also that intimate business relations existed among them.

[1] No. 10 is a bond for the release from prison made with *Tirirakamma*, the bond-servant of *Bêl-nâdin-shumu*. No. 55 is a partnership contract between *Ninib-muballiṭ*, son of *Mushêzib* and *Adgishiri-zubdu*, son of *Bêl-êrib*. In No. 78, we learn that *Ninib-muballiṭ* paid the taxes of *K'udu sha Ribât*, son of *Bêl êrib*, servant of *Rîmût-Ninib*, son of *Murashû*, which shows that he was connected with the business transactions of the family. In No. 87, a certain *Ninib-muballiṭ* is mentioned as a servant of *Ribât*. In all probability, by reason of the fact that the tablet was found in the archives of the *Murashû* sons, *Ninib-muballiṭ* and his master *Ribât* are the same individuals as those figuring prominently in these documents under the same names as the servants of *Rîmût-Ninib*.

[2] The names of the creditors, *ardu sha Rîmût-Ninib* in 87, and also in 116, the tablets being fragmentary, are wanting. Tablet 129 was written in the interest of *Murashû*, the son of *Bêl-nâdin-shumu*, and grandson of *Murashû*.

[3] Cf. No. 74, however, written in the interest of *Bêlitsunu*, and 105 and 106 for *Ribât*, servants of *Rîmût-Ninib*.

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SEALS AND ARAMAIC ENDORSEMENTS.

The number of seal impressions found on the contracts of this volume is far in excess of those of Vol. IX. A great many are of rare beauty, and indicate remarkable skill in the execution of the seal, or seal-cylinder, by the lapidary of this age. Familiarity with the seal impressions of certain individuals, which occur more than once, has aided in the determination, or restoration, of quite a number of names which were broken away from the tablets.[1] In some instances where names of persons have been abbreviated, an acquaintance with the impressions of their seals enables us to identify them. For example, the same seal was used by *Mukîn-aplu*, 82 : Lo. E., and *Bêl-mukîn-aplu*, 88 : U. E.[2] In the text of tablet 83, the scribe, by mistake, reversed the names, making the son the father, and the father the son ; but by the side of the seal, the proper order is given. This latter is determined by comparing the seal impression with those of the same individual, found on other tablets.

It was customary for the obligor, judge or witness first to make his seal impression, after which the scribe wrote in proximity, either to the right of it, or above and below it, the name of the man to whom it belonged. In quite a number of instances it can be shown that before the names of the witnesses were regularly affixed, the obligors or debtors had made their seal impressions. Cf. 9 : R., and 102 : R. The same is true with regard to the witnesses, who frequently made their seal impressions before all their names were attached to the document. Cf. the reverse of 88 and 130.[3] In some instances, unless a number of witnesses, or the judge or judges left their seal impressions, the person or persons who received the benefits involved in the document, or upon whom the obligation rested, either left their seals upon the tablet, or, instead, made an impression in the soft clay with their thumb-nails. The individual in whose interest the tablet was made, whether as a receipt for a cancelled debt, a lease, due bill, mortgage, etc., has not in a single instance left his seal or mark upon the tablets of the *Murashû* archives.

The thumb-nail marks of both volumes, with but three exceptions, *e.g.*, Vol. X, 9 : U. E., 40 : L. E., and 132 : L. E., when accompanied by the name of the individual who made them, belong to the recipient, debtor or obligor. This fact enables us, in some instances, to restore their names when the tablets have been injured, as, for example, in the

[1] Cf. "Table of Contents" under Nos. 6, 28, 49, etc.

[2] It is to be observed, however, that some persons had in use more than one seal at the same time. Cf. Vol. IX, Intro., p. 10 (No. 32, Lo. E.). When the seal impressions vary, therefore, we cannot always assume that there was more than one person by the same name.

[3] The open space to the left of the name, in connection with the *kunukku*, is where the seal impression was made (cf. Pl. II) The scribe continued to write around the impression.

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case of No. 28, where the *ṣupur* of *Nâ'id-Bêl* is given, and in the contract the writing of his name has been defaced. It also enables us to determine to whom thumb-nail marks belong when unaccompanied by names, simply *ṣupurshu* or *ṣupurshunu* being written to the left of them, or occasionally above or below them, namely, to the man upon whom the obligation rests.

In these tablets an unusually large number of endorsements[1] in Aramaic are found. Besides the twenty-five tablets, the legends of which are here published, several[2] others contain inscriptions, which I have made no attempt to reproduce, because the black color used as the writing material has become so faint, that only the familiar שטר, or here and there a character, indicate the former existence of an inscription. These endorsements are either lightly or heavily incised, or are written with black fluid. Quite a number were incised at the time they were written with color.

It can scarcely be said that the black fluid was filled in after the tablet was incised, but rather that the scribe with his stylus, which had been dipped into the color, incised, or at least scratched, the surface of the tablet as he wrote upon it. That this is true, and also that some of the endorsements were written at the time when the cuneiform inscriptions were made,[3] or rather before the tablet was allowed to dry, can be determined by the fact that on the same tablet, here and there, color is visible, while the inscription is only partially incised; and that in several instances the surface of the tablet, on either side of the groove made by the stylus, is slightly raised. This could not have been caused by a tool upon the hard clay. The same is further determined by what follows.

Three tablets (cf. Pl. VI), written on the same day, two of which are here published, Nos. 105 and 106, enable us to obtain some interesting facts concerning the writing of "dockets." The same scribe wrote the cuneiform inscriptions, although he did not append his name.[4] This follows from the similarity of the writing and the contents. As above, it can be definitely asserted that the "dockets" were written before the tablets were allowed to dry; also, that the same stylus was in all probability used to write the "dockets" on all three tablets. These facts are proved by an examination of the impressions made by the stylus, which show that it was slightly worn, or rough at the point where it came into contact with the clay, and in consequence left the same delicate traces of the instrument throughout the inscription.[5] These characteristic

[1] This is the proper legal term for the so-called Aramaic "docket."

[2] Notably Nos. 8, 12, 22, 61, 77, 86, 90, 96, 128, 130.

[3] Cf. *Journal of the Royal Asiatic Society*, 1864, Vol. I, p. 189.

[4] These are the only tablets of the *Murashû* archives thus far published, which omit the name of the scribe and date (cf. p. 3).

[5] The characters being so small it has not been found practicable to attempt with the pen a reproduction of these delicate lines (cf., however, Pl. VI).

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marks are plainly discernible upon all three tablets. But, what is more important, a close examination reveals the fact that the three "dockets" were very likely written by the same hand. This is determined by comparing the general appearance of the writing, the depth of the incision, and, in particular, the characters which the inscriptions have in common. It is quite probable that the scribe who wrote the documents in cuneiform, added the endorsements in Aramaic.[1]

In every instance where the name or names written in Aramaic are preserved on the tablets,[2] we learn that they belong to the individuals who receive the benefits mentioned in the documents, or upon whom the obligations rested. Naturally, as in the case of No. 99, the name of the second party might appear as well, but where a single name is given, it always belongs to the obligor or recipient, the same as referred to, above, in connection with the thumb-nail marks. This fact is important with respect to what follows.

Several of the dockets throw very welcome light upon the pronunciation of the names of two gods hitherto not determined. Unfortunately, absolute certainty in the case of one cannot, as yet, be established.

Below the *supur*, on the reverse of No. 105 (cf. Pl. VI), by the side of which is written ^{d}*KUR-GAL-u-paḫ-ḫir*, the following Aramaic characters appear: אורפחר. In view of what has been stated above, namely, with reference to the fact that in every instance where an Aramaic "docket" is written it contains the name of the debtor or recipient, and is the same that appears in connection with the thumb-nail marks, no other conclusion can be reached, but that the name in Aramaic characters stands for ^{d}*KUR-GAL-u-paḫ-ḫir*, or in other words אור is the Aramaic writing of the deity ^{d}*KUR-GAL*. Two other tablets, C. B. M., Nos. 5505 and 5417 (cf. Pl. V), contain these fragmentary dockets.

From the contents of the former, if a name is written on the tablet in Aramaic, it should be that of ^{d}*KUR-GAL-MU*(*nâdin* or *iddina*), and on the latter ^{d}*KUR-GAL-ṭir*. Notwithstanding both the tablets are fragmentary, and the Aramaic "dockets"

[1] Tablets Nos. 119 and 120 were written by a scribe on the same day. The writing of the "dockets" has the same general appearance, but being in color and exceedingly faint, they are of little value in this connection. The same is true of Nos. 131 and 132, although there is a difference of two years in the dating; the writing, however, presents the same general characteristics. Nos. 99 and 115 were also written by one scribe, but while the docket of the former is very heavily incised, that of the latter is lightly, hence also of little value for comparative purposes.

[2] The single exception is No. 56, but as the tablet is fragmentary, the name has probably been broken away. The legend preserved enables us to date the tablet, as it has been injured in the text, בשנת ו שטר בתא: "In the first year the document concerning the house."

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only partially preserved, the name of the deity on both fortunately remains. In view of what is written above, in each case אור stands for *ᵈKUR-GAL*. In the "docket" of No. 5505 the beginning of an additional character is seen, which appears to be א. As *iddina*(*MU*) is written אדן on tablets 29 and 60, and as *it-tan-nu* is written אתן, Vol. IX, 71, in all probability this is the first letter of the second element.

ᵈKUR-GAL in proper names in some periods was identified with *Bêl*, cf. *V. R.*, 44, Col. III, 41. These dockets show, however, that such was not the case in this period. The question now arises, how is אור to be pronounced? If the ו is vocalic, names like *U-ru-mil-ki* (cf. *K. B.*, II, p. 90), etc., might be compared. If it is to be considered consonantal, the reading *Amurru* = *Amurru* (cf. שרש = *Shamash*, דריהוש = *Darijamush*) seems to be suggestive. The god *MAR-TU* (for whose pronunciation as *Amurru*, cf. Jensen, *Z. A.*, XI, 303 f.) is called *bêl-shadî* (cf. *KUR-GAL* = *shadû-rabû*). Besides names like *ᵈKUR-GAL-na-ta-nu*, *Nbn.*, 497 : 3 (Dippel, *Name List*), *ᵈKUR-GAL-sha-ma-'*, *Nbk.*, 42 : 5, seem to show that אור, just like *ᵈMAR-TU* = *Amurru*, was a foreign deity. But since at present no conclusive evidence is at hand, I prefer to transliterate the name of the deity *ᵈKUR-GAL*.

The names to be expected in Aramaic, if endorsements are preserved on Nos. 29 and 87, are *ᵈNIN-IB-uballiṭ* and *ᵈNIN-IB-iddina* respectively. The former contains אנר(?)שתאדן and the latter אנר(?)שת[אב]לט. (Cf. also Pl. IX.)

Another tablet, which is unpublished (C. B. M., No. 5508), gives one of the same names, written with black fluid,

שטר אנ[נר]שתאבלט

Unfortunately, a black stain has obliterated the character in doubt, but what remains gives us additional assurance that the first letter is א, and that the last two are surely שת. Between these two characters, on tablet 29, there is a shortline. Apparently the scribe, in writing ש after he had begun to make the extreme left line, appreciated the fact that it was too far removed from the balance of the character, so he drew a fine line in the proper position to complete it.[1] Taking no account of this line, the character which follows is a perfect ת, as it is also on the other two documents (cf. Nos. 29 and 87, also Pl. IX). It is to be noted that the character before ש is not made exactly the same on the two tablets, upon which it is preserved. In No. 29 it appears to be a ר or perhaps ד; in No. 87 it is either a ו or ר. Up to the present I have searched in vain for something in the cuneiform literature with which to compare this name. However, this much

[1] [For a different view, cf. "Editorial Preface."—Ed.]

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is certain, the Aramaic endorsements show that the pronunciation of the name of the god, in this age, has nothing to do with *Adar*, *Ninib*, *Ninrag* or *Nisrok*.[1]

It may be urged by some that the names of these gods, reproduced in Aramaic, represent foreign deities which were considered as equivalents to the Babylonian gods, *NIN-IB* and *KUR-GAL*. As we have in these "dockets" a faithful reproduction of the pronunciation of the names of Babylonian gods with which we are familiar, *e.g.*, Bêl, in names, is written בל (Nos. 60, 99, 104, 115, 116 and 131); Marduk, מרדכ (No. 121); Nabû, נבו (Nos. 119, 120 and IX, 71); Nanâ, ננא (No. 106); Shamash, שרש (No. 116),[2] it is not very likely that such would be the case, and especially with regard to *NIN-IB*, one of the patron deities of Nippur, where the tablets were found.

What is the purpose of these inscriptions scratched or written upon the tablets? Rawlinson, who published the first collection as early as 1864,[3] said: "The docket as might be supposed usually describes the nature of the deed, but sometimes it merely gives the name of the party disposing of his property." While there are no deeds of sale among these documents containing Aramaic inscriptions, the idea expressed by Rawlinson seems to be in strict accordance with the contents of the "dockets." They were filing endorsements or ready references for the keeper of the archives. But why are these "dockets" not written in cuneiform, the regular script of the Babylonian language?

As mentioned above, traces of Aramaic writing are seen on at least thirty-five of the tablets here published, or in other words nearly one-third of the entire number. As some of those written with a black fluid have almost completely disappeared, there is every reason to believe that a great many more originally contained "dockets." Naturally, after the tablet was hard, it would be difficult to make such a "reference note" in cuneiform, but, as has been shown, at least the incised "dockets" were written at the same time when the documents were made. Then, also, it is quite possible to conceive of the desirability of having such a "docket" in another writing which would be readily recognized, and at the same time offer no confusion in the closely written document. This would imply, however, a knowledge of an additional language on the part of the archivarius. But does it not rather point more strongly to the fact that the endorsements

[1] Hrozny, *Mythen von dem Gotte Ninrag*, p. 81, f.

[2] Cf. also כישש, Lidzbarski, *Nordsemitische Epigraphik*, p. 295.

[3] Consisting of seventeen short inscriptions and dockets, *Journal of the Royal Asiatic Society*, 1864, Vol. I, N. S., p. 189; cf. also *Corpus Inscriptionum Semiticarum*, Pars Secunda, Tomus I. Stevenson, in a handy volume, *Assyrian and Babylonian Contracts*, has collected all "dockets" published, with a few exceptions, and in addition presents for the first time ten not previously published. His volume contains in all forty-seven "dockets" and short inscriptions.

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are written in the tongue of the record keeper, or even in the language of the man in whose interest the documents were inscribed?

In connection with the above, the facts which follow should be taken into consideration. The Assyrian officials in the time of Sennacherib spoke Aramaic, according to the episode with the representatives of Hezekiah, related in II Kings, 18 : 26, f. The Hebrews, in all probability, spoke the Aramaic language after their return from Babylonia.[1] Aramaic was used for filing endorsements as above, some of which are dated as early as the time of Sennacherib. Bricks, containing legends of kings in Aramaic, similar to those inscribed in cuneiform, besides quite a number of inscribed seals, weights, etc., have been found in Babylonia and Assyria. More than one-half of the contracts, in connection with the Murashû Sons, were made with persons bearing West Semitic names.[2] The lists of names in the documents of both volumes show that about one-third of them are foreign, a goodly number of which are West Semitic. Taking these things into consideration, are we not impressed with the fact that the Aramaic language was very extensively used in Babylonia at this time?[3] Furthermore, it is quite natural to conjecture, at least, that the Aramaic in this period was the language of a large percentage of the common people in Nippur, and that the Babylonian language, while still spoken, was on the decline, although for centuries it continued to some extent to be the literary and legal language of the country, as was the case with the Sumerian, long after it ceased to be spoken.

PALEOGRAPHY.

A list of all the signs and variants, giving the ideographic and syllabic values in use in the documents of both volumes, will be found immediately preceding the plates containing the texts. The values are attached so that a comparison as regards the use of the signs in this period may be made with those of other periods. Naturally in some cases, when the position of the wedges in a character was only slightly altered, discretion as to its value in the list was exercised. Completeness as regards the values attached to the signs has also been aimed at, but as there are certain passages and combinations of characters in both volumes as yet not intelligible to me, especially as regards their pronunciation, I do not claim that the list is perfect.

1. In the *Introduction* to Vol. IX, p. 20, attention was called to the peculiar writing

[1] [The Editor holds with Kautzsch (*Grammatik des Biblisch-Aramäischen*, § 4, *Wilhelm Gesenius' Hebräische Grammatik*, § 2, section 7) and other scholars, that the Hebrew continued to be spoken in Palestine till the third pre-Christian century.—Ed.]

[2] A great many Western Semites adopted Babylonian names (cf. Intro., Vol. IX, p. 28, f.).

[3] Cf. Winckler, *Geschichte Bab. u. Ass.*, p. 179.

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of the sign *ád(t)* in the words "*min-át-ti*," "*ib-át-qa*," and the frequently occurring name "*Ád-dan-nu*." Kotalla, in the *Beiträge zur Assyriologie*, Vol. IV, p. 569, proposed to read the character, *Bél*. The latter does not need refutation, as the usual characters for the god are frequently found alongside the sign in question. The following definitely shows that the sign is not the one having the value *ád(t,ṭ)*, and that it must be considered altogether differently. (*a*) If the characters were to be read *ád* in the name *Ád-dan-nu*, we should expect to find the ordinary sign having the value *ád* used at least once in this name, which occurs in these texts fully one hundred times. (*b*) With the value *ád*, the name is rightly considered foreign, but then we should expect to find more than two or three persons with foreign names mentioned, either as fathers or sons, among the thirty-five or more different names of persons recorded as being thus related. (*c*) The writings *ib-át-qa* (= *ibataqa*) and *min-át-ti* while possible, are not the ordinary ones. (*d*) In short the usual sign *ád(t,ṭ)*, written in the usual way in these texts, is altogether different. Compare, 5 : 4 and the *Sign List* No. 5.

In these inscriptions the character under consideration must have the value *tad, tat* and *dat*. (*a*) Only such values are applicable in the names and words mentioned. For instance, the names *Bél-ád-dan-nu-bul-liṭ-su*, Vol. IX, 79 : 12, Lo. E., or *Nabû-ád-dan-nu-uṣur*, Strass., *Dar.*, 264 : 6, would seem to have no exact parallel in formation, but transliterating them *Bél-tad-dan-nu-bul-liṭ-su*, and *Nabû-tad-dan-nu-uṣur*, "Bêl, grant him life whom thou hast given," and "*Nabû*, protect that which thou hast given" (cf. *Bél-ta-ad-dan-nu-uṣur*, Strass., *Nbk.*, 21 : 8, *passim*), the difficulty is removed. (*b*) The reading *man-dat-ti*, cf. *man-da-at-ti-shu*, Strass., *Camb.*, 379 : 14, and *ib-tat-qa* (II of *batâqu*), would also be in accordance with what would be expected. (*c*) A similar value *ṭat* can only be used in the rendition of this sign, which appears as a variant for the name *Lu-u-bal-ṭa-at*, Strass., *Dar.*, 379 : 15, written *Lu-u-bal-ṭat*, Strass., *Dar.*, 319 : 4, 8.[1] (*d*) Cf. also *tal-ta-sha-'(A-AN)*, 9 : 4, parallel with *ta-aḫ-ti-pi*, line 3.

This character appears in quite a number of variations, as will be observed in the *Sign List*, No. 22. The one most commonly found very closely resembles the sign *KAD*. In this period the character with the value *kad(t)* is unknown to me. The values *tad, tat*, etc., as far as I can ascertain, were not used in earlier periods in connection with this sign. Probably the smaller sign having the same values, *i.e.*, *kad(t)*, supplanted the other; but how can the selection of it for the new values *t(d,ṭ)at(d,ṭ)* be explained?

In the Cassite age, by some arbitrary decision, the scribes in writing names like *Ku-dash-man-tur-gu* introduced, or resurrected the value *dash* for the sign, which consists of a single perpendicular wedge. In the late period the value *gi* was used for this same

[1] Cf. Peiser, *Aus dem Babylonischen Rechtsleben*, III, p. 33.

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sign[1] in the name *E-gi-bi*. In both instances, doubtless, the introduction, or resurrection of these values was for practical purposes, and is due to the frequent occurrence of these names. Is it not possible also to account in this way for the introduction of *tad* in connection with the sign under consideration? *Taddanu* had become a very common name. No cuneiform character with the value *tad* existed, unless the sign in question in some unknown period had this value; and instead of writing *ta-ad* each time, is it not reasonable to assume that in the guild or school of scribes the masters, or teachers of cuneiform orthography, found it expedient to select a sign for this and similar values? If we are right in identifying the sign as *KAD*, and that this value was introduced for it, then doubtless its selection is due to the fact that it was rarely, if ever, used in connection with its original values, *kad(t)*, in this period. This may throw light on what follows.

2. The explanation which has been offered (*Introduction*, Vol. IX, p. 19) for the peculiar use of *AN-MESH* in foreign names, is that it was "employed for expressing a sound which appeared to the Babyl. mind as one of their own plural endings," and that "it may be that the Babyl. scribes mistook *i*, pron. suff., for their own plur. ending *i*, resp. *i*." This explanation meets with serious difficulties. (*a*) Although in both volumes there are ten different names having *AN-MESH* as the final element, cf. *Na-tan-ilu*^{pl}, *Rab-bi-ilu*^{pl}, *A-dar-ri-ilu*^{pl}, *A-na-'-ilu*^{pl}, *Aq-bi-ilu*^{pl}, *Ba-ri-ki-ilu*^{pl}, *Ia-a-di-ḫu-ilu*^{pl}, *Ia-a-ḫab-bi-ilu*^{pl}, *Ra-ḫi-im-ilu*^{pl}, *Shi-kin-ilu*^{pl}, there is not a single West Semitic name of a similar formation having אל' in the same position. (*b*) That the scribes when they wrote *ilu*^{pl} did not intend to represent anything that even had the appearance of the suffix, is conclusively shown by two Aramaic dockets. For *Ra-ḫi-im-ilu*^{pl} the scribe wrote רחימאל on tablet No. 68; and on No. 5506 (Catalogue, B. M.) for *Ha-za-'-ilu*^{pl}, is written in Aramaic חזהאל, exactly as in the Old Testament. In other words *AN-MESH* in these names, which in Hebrew have אל as the second element, stands for nothing else than אל. Is there any plausible explanation for this peculiar writing?

It is to be observed also that Assyrian scribes in writing these foreign names, whether אל is the first element or the final, made no effort to indicate that there was a suffix, *e.g.*, *Ilu-gab-ri*, *Ilu-a-ka-bi*, *Ilu-id-ri*, *Ilu-na-ta-ni*, *Gab-ri-ilu*, *Ia-a-di-ilu*, etc., cf. lists in John's *Doomsday Book*, and *Deeds and Documents*. Taking into consideration also the fact that אל in West Semitic names of these texts is found more frequently than *Rammân*, *Gula*, *Nanâ*, etc., in Babylonian names; and that the scribes, in all probability, knew that אלהים, the Hebrew word for God, was plural,[2] is it not natural to suppose that the Babylonian scribes in their efforts to distinguish between *ilu* and

[1] Cf. Jensen, *Z. A.*, Vol. I, p. 189.

[2] Cf. the use of *ilu*^{pl} as singular in the *Tell-el-Amarna* letters, Barton, American Oriental Society's *Proceedings*, April, 1892, p. cxcvi.

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the Hebrew אל introduced this combination of signs, *AN-MESH*, which carried with it the idea of plurality? In the light of what precedes in connection with the introduction of new values for signs, this theory finds support and becomes plausible.[1]

3. In Strassmaier's publications of contract literature a character very similar in appearance to *GISH* occurs several hundred times.[2] Tallquist reads it *eṣu*, "Holz." He also quotes a passage in which it occurs, Strass., *Nbn.*, 164 : 8, which he reads "*ushparu piṣâ*," cf. *Die Sprache der Contracte Nabû-nâ'id's*, pp. 49, 140. Zehnpfund reads the name *ᵇushparu iṣu*, "Bastweber," cf. *B. A.*, Vol. I, p. 496. In another place he reads *iṣu* "Werg," cf. *B. A.*, Vol. I, p. 498. This sign appears as a determinative for the frequently occurring *kibsu*, *shalḫu* and *ḫullanu*. Delitzsch, reading the sign as the determinative *iṣu*, translates "Schemel," "hölzernes Tempelgeräth" and "Ruhelager" respectively; cf. also Meissner, *Supplement*, p. 14, *iṣu* = "Werg." Peiser, *Keilinschriftliche Bibliothek*, IV, p. 236, f, reads three hundred *qâtâti sha iṣu*, "dreihundert Spannen Holz." The failure to recognize that this so-called character *GISH* is none other than the Babylonian *GAD* has caused the difficulties. In the passages quoted, and in many others, it has the value *kitû*, "clothing material." Zehnpfund rightly says, notwithstanding he reads the sign as the determinative *iṣu*, that "alle drei Wörter bezeichnen Teile der babyl. Kleidung," for they frequently appear in the "*Weberrechnungen*." With *ᵏᵢᵗᵗᵘ ḫu-ul-la-nu*, Strass., *Nbn.*, 78 : 3, 8, compare *ᵍᵘᵇᵃᵈᵘ ḫul-la-nu*, V. R., 61, col. V, 45. That *GAD* is made in early Babylonian texts in a similar manner, cf. *Z. A.*, III, p. 210. That it is exactly the Neo-Babylonian form of the sign, cf. Vol. IX, 86ᵃ : line 15, with line 24. The few occurrences of the sign in these texts would indicate that perhaps a distinguishing characteristic is to be recognized in the lower horizontal wedge protruding more to the left than the upper. This is also noticeable in a number of instances in Strassmaier's texts. It is probable that Strassmaier, according to his method of copying, after having recognized the sign as *iṣu*, usually wrote it without any regard for its actual form.

4. Hommel, in his *Sumerische Lesestücke*, rightly wrote the ideogram for *uniku*, *SAL-ASH-QAR*. Delitzsch later, in his *Handwörterbuch*, reads *ṢU-QAR*. Radau, *Early Babylonian History*, p. 348, follows Hommel, but says *SAL-ASH* in modern Babylonian script are written together and pronounced *ṢU*. If he meant that *SAL-ASH* in Assyrian being considered as one sign was equal to *ṢU*, he would be correct. In Neo-Babylonian *ṢU* is written differently (cf. *Sign List*, No. 236). That Hommel is

[1] [A different theory from that of Prof. Clay will be found in the Editorial Preface.—Ed.]

[2] [This character was already identified as *kitû* in my former lecture courses on Strassmaier's text publications, and again in my first interpretation of Vol. IX, winter 1898–99, which, however, were not attended by Dr. Clay, as he was instructor in O. T. Theology in Chicago during these years; cf. also Vol. IX, 65 : 20, f. for another occurrence of the sign.—Ed.]

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right in his disposition of the signs is determined by the writing of the ideogram in these texts. *SAL-ASH-QAR*, cf. 130 : 4, *passim*.

5. In the name list of Vol. IX the son of *Ardi-Ninib*, occurring 49 : 18 and 53 : 18, is read *Ninibai*(*BIL-DAR-ai*). The same name occurs 108 : 14 (where the text was not given correctly[1]). In the inscriptions here published the name occurs 45 : 20 and 61 : 20. The second character, however, does not seem to be *DAR*, which is made quite differently in these texts. Cf. *Sign List*, No. 32 with 222. It might be urged that as the sign in question is approximately similar to *DAR* of the old Babylonian texts, or the so-called "hieratic" of the Neo-Babylonian period, cf. *C. T. B. T.*, 3 : 14 (13891), *C. T. B. T.*, 3 : 39,[2] *I. R.*, 56 : 47 : 25, and Hilprecht, *O. B. I.*, Part I, 84 : 16, it was made in imitation of these. While several of the scribes who wrote the tablets, occasionally increased or decreased the number of parallel wedges, which made them similar, in some respects, to signs of an earlier period,[3] this would be the only instance where an older or "hieratic" character was imitated if it had a different form. Throughout the whole list of characters used in these texts there is not a single sign which is made in two entirely different ways. Then, also, five different scribes wrote this name, and in the five texts where it occurs, none of the above peculiarities exist. The sign which most closely resembles the one under consideration is *KIRRUD*. Cf. Delitzsch, *Ass. Lesestücke*, 3d Ed., S.[b], p. 58, also Strass., *Dar.*, 430 : 6. For *KIRRUD* in names of gods, cf. *^{d}DU-KIR-RUD-KU*, King, *Babylonian Magic and Sorcery*, 12 : 24, and *^{d}LUGAL-KIRRUD*(?), 12 : 25.

6. The ideogram for *abarakku* (cf. *Sign List*, No. 162) is not to be read *SHI-UM* (Delitzsch, *Handwörterbuch*, p. 12), nor *shium* (*Introduction*, Vol. IX, p. 47), as it is composed of *SHI-DUB*. In Assyrian the latter sign occasionally has only three perpendicular wedges, making it similar to *UM*, cf. *H. R.*, 31, 56, c., but cf. Delitzsch, *Ass. Les.*, 3d Ed., p. 134. In Neo-Babylonian *UM* and *DUB* cannot be confused as they are made quite differently. In these texts *SHI* in several instances is accompanied by the dual sign, cf. 60 : 3; 124 : 4. This may throw some light on the meaning of the word. As has been known the *abarakku* was a royal officer, cf. also Vol. IX, 59 : 14. In the same volume, tablet No. 32, he gives an order for the restitution of property, and in No. 39, for the collection of rent. Taking the ideogram into consideration it seems possible that originally the office was something like "Archivarius" or "Keeper of the Seal."

[1] Cf. *Sign List*, No. 86[a], for *BIL* as it appears on the tablet.

[2] I am indebted to Professor Hommel for these two references.

[3] Cf. *Introduction*, Vol. IX, p. 18, § 4, and the *Sign List* of this volume.

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PROPER NAMES.

The same general rules observed in Vol. IX for the transliteration of verbal forms in proper names written ideographically, are followed in the *Concordance* of this volume. The transliterations of certain hypokoristica, however, have been made to conform according to what follows.

Throughout the Neo-Babylonian contract literature there are hundreds of names containing a verbal form, to which is attached the sign A having the value *aplu*, etc., *e.g.*, *SU-A*, *BA-SIL-A*, *SE-NA-A*, *KAK-A*. Some Assyriologists read these names *Erba-aplu*, *Iqisha-aplu*, *Iddina-aplu*, *Ibni-aplu*, while others read *Iqíshâ*, *Iddinâ*, etc. Very strong reasons speak against the transliteration of *aplu* in these names. There is a possibility that names of this class are abbreviations of those which contained verbal form + substantive + deity, like *Li-nu-uḫ-lib-bi-ilâni*, 91 : 18 ; *Lu-mur-dum-qi-ᵈBêl*, Strass., *Nbn.*, 509 : 3 ; or, *U-ṣur-a-mat-ᵈEa*, Strass., *Camb.*, 245 : 14, but formations of this character are exceedingly rare, and the verb is usually the imperative or the precative. It cannot be said that they represent names, which originally contained verb + deity + substantive, the middle element of which has been dropped, because such formations do not occur. The same is true, if it should be urged, that in the shortening of names the order of the elements was reversed, as such a change has not been proved to have occurred. If they were originally theophorous names, and represent the common formation, deity + verbal forms + substantive, of which the deity has been omitted and two elements remain, then the form of the verb should be the participle,[1] and the names in question should be read *Êrib-aplu*, *Kâ'isha-aplu*, *Nâdina-*

[1] The only exceptions known to me in Neo-Babylonian literature which cannot be satisfactorily explained are, the frequently occurring *Nabû-u-ṣur-napishtim*, and a peculiar name written *Nabû-it-tan-aḫu*, Strass., *Dar.*, 57 : 14. [Dippel, *Name List.*] Cf. also the reading of a strange name in Meissner, *Althab. Priv.*, 97 : 22, *Ili-ishme-ḫani*, "Gott erhörte die Elenden," by Hommel, *Altisr., Üb.*, p. 71. This statement requires the consideration of the following :

1. *Bêl-tash-me-e-ri-ik-tu*, "O Bêl, thou hast granted the desire" (*Introd.*, Vol. IX, p. 22), if correctly transliterated and translated would represent a formation which, as far as I know, has no parallel in cuneiform literature. In this connection another name, *Bêl-taz-kur-shu*, Vol. IX, p. 22, must also be considered. Even if the reading were correct, I do not know of an analogous formation, except perhaps *Ta-qish-shu-Gula*, Strass., *Nbk.*, 435 : 18, if *shu* is the suffix. In view of the fact also that the sign has not been shown, so far as I know, in this period, to have the value *taz* and *tash*, this name should be read *Bêl-ana-mâti-shu*, a formation similar to *Anum-ana-kussi-shu*, 101 : 5, or *Ninib-ana-biti-shu*, 26 : 2. The final elements of these names are omitted according to IX, p. 66, note. Cf. *Nabû-ina-kâri-bu-mur*, Strass., *Cyr.*, 67 : 11 ; or, *Bêl-Nippuru-ana-ashri-shu-têr*, 117 : 15. Another objection must be urged against the reading *tash-me-e*, because the vowel would not be long if considered as a separate element. Cf. *Nabû-tab-ni-u-ṣur*, Strass., *Nbn.*, 116 : 27 ; *Nabû-tul-tab-shi-li-shi-ru*, Strass., *Nbk.* 161 : 5, etc. [With regard to the writing *tash-me-e*, cf. the very name quoted above, *Ili-ish-me-e-ḫa-ni-e*, which I interpret, however, as אלישמיעני.—Ed.] Finally, the proper reading for the name is *Bêl-ana-me-e-ri-iḫ-tu*, as determined by the variant *Bêl-a-na-me-e-ri-iḫ-ti*, Strass., *Dar.*, 379 : 38 [Dippel, *Name List*], and *Bêl-a-na-mi-ri-ḫi-tu*, Strass., *Dar.*, 434 : 24.

2. Johns in saying that *Sin-nâdin-aḫu* and *Sin-iddina-aḫu* are both possible readings (cf. *American Journal*

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aplu and *Bâni-aplu, e.g., Sha-kin-shumu*, Strass., *Cyr.*, 297 : 9. This same character also is attached to abbreviated names having the imperative, and is also read *aplu* by some Assyriologists, *e.g., Ku-ṣur-aplu*. In view of what is written above, while it is not an impossible transliteration, yet this name also is more likely to be explained, with many of the others mentioned, especially those containing the preterite + *A*, according to what follows.

In all periods of Babylonian literature, from the earliest to the latest, there are found abbreviated names containing a verbal form. to which is attached an ending,

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of Semitic Languages, Vol. XVIII, p. 153) has been influenced, as well as others, by the writing *SE-na* frequently used in proper names for *iddina*. But "*na*" or the overhanging *a* vowel is added to most forms of *nadânu*. For the participle, cf. *na-di-na, Nbn*, 1113 : 27. The name must be read *Sin-nâdina(-na)-aḫu*. The overhanging *a* is due to the following *a* of *aḫu*, cf. *Bêl-nâdina(-na)-aplu, Dar.*, 464 : 3.

3. The verbal form in the name *Ea-îpush(-ush)-ilu*, Strass., *Dar.*, 226 : 4, etc., is also the participle. It is the common family name occurring hundreds of times, having as a rule *îpesh(-esh)*, here *îpush*, due to the influence of the labial. That this is correct, cf. the same name (*Nabû-nâdin-shum*, son of *Shû-la-a*, son of) *Ea-îpesh(-esh)-ilu*, Strass., *Dar.*, 169 : 3. *Epish* is also found, cf. Strass., *Dar*, 73 : 12. The unabbreviated form of this name is *Ea-îpesh-ilâni*. This is proved by the writing of the same individual's name, in Strass., *Dar.*, 224 : 4.

This necessitates the reconsideration also of the reading *Ea-epeshân* ("Ea is the artisan") introduced for this name in *Introduction*, Vol. IX, p. 25, which has since been adopted by several Assyriologists. In opposition to the arguments advanced for it, and also those against the reading *Ea-îpesh-ilu*, I offer the following: (*a*) In not a single instance, in the many occurrences of this name, or its abbreviated form, is it written like the word for "artisan" referred to, *e.g., E-pi-sha-nu, E-pesh-a-ni, E-pesh-sha-nu* or *E-pesh-nu*. (*b*) The form *ANpl* is not only found once but frequently. Cf. Strass., *Nbn.*, 116 : 18, *Nbk.*, 293 : 13, *Camb.*, 388 : 19, *Dar*, 73 : 12, 224 : 4, 321 : 32, etc. (*c*) That the determinative *amêlu* is used before *Epesh-AN*, when it stands in the third place, offers no difficulty, as it indicates the family name. Then, also, *Epesh-AN* is an abbreviation for *Ea-îpesh-AN*. Cf. the same name written both ways, Strass., *Dar.*, 404 : 13, and *Dar.*, 403 : 10. Further, *Ea-îpesh-AN* is an abbreviation of *Ea-îpesh-ilâni*. Cf. the same name also written both ways, Strass., *Dar.*, 169 : 3, and *Dar.*, 224 : 4. Certainly *Ea-îpesh-ilâni* could not be a "professional designation," and yet cf. the name *amêlu Ea-îpesh(-esh)-ilu*, Strass., *Dar.*, 515 : 16. The text quoted, *i.e., Dar.*, 257, has also alongside of *hEpesh-AN* the family name *hNa-ba-ai*, li. 16. (Cf. *mNa-ba-ai*, Strass., *Dar.*, 298 : 9.) Cf. also *hMudammiq-dRammân*, Strass., *Cyr.*, 223 : 10, *Camb.*, 208 : 3. (*d*) *Shamash-îpush* may be translated "Shamash did (it)," but *Nabû-di-i-nu-e-pu-ush*, Strass., *Nbn.*, 367 : 1, will justify the reading *Ea-îpesh-ilâni*, and its translation "Ea is the maker of gods." (*e*) And finally, that the meaning expressed is in full accord with their religious ideas, cf. the names with similar meanings: *Ea-ilu-ni-tu-îpush(KAK), Dar.*, 206 : 17; *Ea-i-lu-tu-îpush(KAK), Nbk.*, 345 : 15; *Ea-ili-ia-îpush(KAK), Dar.*, 278 : 10; *Ea-shamê(-e)-îpush(KAK), Dar.*, 551 : 23.

4. Assyrian *E-sag-ila-ki-in-ab-li, V. R.*, 44, 44d, etc. The explanation of the form *kin*, which is not imperative, is as follows: *Mukin-aplu(DU-A)*, Vol. IX, 71 : L. E., is written in l. 8, *Ki-na-aplu* or *Ki-na-a*. *Mukin-aplu(DU-A)*, 82 : 13, Lo. E., is an abbreviation of *Bêl-mukin-aplu*, 88 : U. E., as determined by a comparison of the seals. Taking into consideration the fact that the performative *u* or *mu* is frequently dropped in Assyrian names, *e.g., shallim* for *ushallim* or *mushallim*, in *Ashur-shal-lim*, Johns, *A. D. D.*, 163 : 1, or for *mushallim* in *Nabû-shal-lim-aḫê*, Johns, *A. D. D.*, 102 : 1, there is every reason to believe that the element in question is to be regarded as the participle in a shortened form. Cf. the docket on tablet 78 בלכינגופלו for *Bêl-mukin-aplu*. This being true, *Ki-na-a* is an abbreviation for a name like *Bêl-mukin-aplu*, or, in other words, is a hypokoristicon, with the "kose" suffix. This explanation, however, will not justify the transliteration of *DU* as *kin* (imperative) instead of *mukin* in such full names as *Bêl-mukin(DU)-zêru*, as has been done generally in Babylonian names by some Assyriologists.

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resembling the first person pronominal suffix of the noun,[1] such as *Im-bi-ia*, 24 : 16; *Ib-ni-'-ia*, Strass., *Nbk.*, 62 : 3; *Ba-ni-ia*, Vol. IX, 26 : 15; *Tab-ni-e-a*,[2] 4 : 5; 80 : 17. It is apparent at a glance that this ending cannot be regularly regarded as the pronominal suffix of the noun, for it is here found in connection with verbal forms.

The explanation of this peculiar combination of a verbal form, with this ending, is as follows: One of the elements of a name was used for the sake of brevity, to which was added this afformative, or "kose" suffix.[3] In some instances it was the common noun, *e.g.*, *Shumi-ia*, 51 : 3; *Shu-ma-a*, 45 : 10, etc., in others it was the deity, as *Mar-duk-a*, 39 : 12; *Anum-ai*,[4] 101 : 10, etc., and again it was the verbal form, as above, to which this ending was attached. For example, instead of calling the child by his full name, *Marduk-zêr-ibni*, he could be called *Marduka*, or *Zêria*, or *Ibnîa*. Cf. *Ṣillai*, 130 : 32, abbreviated from *Ina-ṣilli-Ninib*, 8 : 12 (cf. *Introd.*, Vol. IX, pp. 24, f.). Cf. the name *Nabû-tab-ni-uṣur*, the son of *Egibi*, Strass., *Nbn.*, 132 : 4, written *Tab-ni-e-a*, Strass, *Nbn.*, 133 : 4. Cf. Peiser, *Bab. Rechts.*, I, p. 11. Cf. also the name of an Aramaic docket, ארדא, for *Ardi-Ishtar*, John's *Deeds and Documents*, III, p. 448, and רימא for *Rêmu-shukun*, C. B. M., 5172. That the transliteration of this character is *a* and not *aplu* in these names is proved by Aramaic "dockets" on tablets, where we find written for the names, *SU-A*, אריבי, Vol. IX, 66, and *BA-SILA-A*, אקשי, Stevenson, *Assyrian and Babylonian Contracts*, 34 : 3.

In the Neo-Babylonian period this afformative is *ĭa*, *ĕa*, *ŭa*, *a* or *ai* (*A-A.*). The endings, except *ai*, are the same in form as the first person pronominal suffix of the noun. It is quite possible that originally it was the pronominal suffix which was attached to the element selected for the sake of shortness, *e.g.*, *E-sag-gi-li-ia*, "My Esagila"; *Ibnîa*, "My Ibni,"[5] without any regard for the meaning of the word. However, I prefer to regard it merely as a "kose" suffix, even though the same rules that usually govern the nominal suffix are applied when this afformative is appended to name elements. This fact gives rise to what follows.

[1] For the early period, cf. Ranke, *Dissertation*, p. 42.

[2] Delitzsch, in his *Handwörterbuch*, p. 179, translates *tabni* "creature." The word occurs only in proper names, and is without doubt a verbal form. *Tabnîa* is a hypokoristicon for a name like *Bêl-tab-ni-u-ṣur*, Strass., *Nbn.*, 116 : 27, and is a formation similar to *Nabû-tab-ta-ni-bul-liṭ*, Strass., *Nbn.*, 300; *Sin-ta-qish-bul-liṭ*, Strass., *Camb.*, 301 : 9; *Nabû-ta-at-tan-nu-u-ṣur*, Strass., *Nbk.*, 21 : 8; *Nabû-tul-tab-shi-li-shi-ri*, Strass., *Nbk.*, 161 : 5, etc.

[3] Cf. Johns, *American Journal of Semitic Languages and Literature*, Vol. XVIII, p. 152, f.

[4] To distinguish between this ending and those names which originally had the pronominal suffix is in every instance impossible. *Itti-a*, Strass., *Nbk.*, 365 : 6, might be an abbreviation with the "kose suffix" of a name like *Itti Bêl-abua*, Vol. IX, 4 : 2, or of a name like *Nabû-ît-ti-ia*, Strass., *Nbn.*, 736 : 7, which contains the pronominal suffix. A still more difficult problem would be to distinguish between those names composed of a deity with this "kose suffix" and those that may have the patronymic ending.

[5] Cf. what I have written on the subject, *Lutheran Church Review*, Vol. XIV, p. 201, and also Ranke, *Dissertation*, p. 42.

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In the transliteration of these names I have made the vowel, when there is one, which joins this afformative ending or suffix to the element used, long or short, in accordance with the rules which govern the suffix. A number of Assyriologists invariably make it long, *e.g.*, *Nûrêa*, *Ardîa*, *Rîṣûa*; others transliterate like *Ardiia*, *Bâniia*, *Zêriia*.

Three classes of names containing either this "kose" suffix, or the pronominal suffix of the noun, must be recognized.

1. Those for which there is a reason why the joining vowel should be made long, namely, those elements which are in the plural, or are *tertiæ infirmæ*, *e.g.*, *Ahê-e-a* (*Ahêa*), Strass., *Nbn.*, 122 : 6; *Tab-ni-e-a* (*Tabnêa*), 4 : 5; *'Ib-ni-'-ia* (*Ibnîa*), Strass., *Nbk.*, 62 : 3; *Muk-ki-e-a* (*Mukkêa*), Strass., *Nbn.*, 553 : 3; *Bêl-shadû-û-a* (*shadûa*), Strass., *Nbn.*, 897 : 2; *Shamash-rê'u-û-a* (*rê'ûa*), Strass., *Nbn.*, 231. This being true, the joining vowel in names of this class, though its length is not indicated, must be considered long, *e.g.*, *Im-bi-ia* = *Imbîa*, 24 : 16; *Bâni-ia* = *Bânîa*, 2 : 3, etc.

2. Those in which there is no reason whatever for the reading of a long vowel, *e.g.*, *Shum-ia*, 51 : 3; *It-ti-ia*, Strass., *Nbk.*, 365 : 6; *Ardi-ia*, 4 : 26; *Nûr-e-a*, Strass., *Nbn.*, 34 : 9; *Nûr-û-a*, Strass., *Nbk.*, 47 : 10; *Itti-shar-i-ni-ia*, Strass., *Nbn.*, 282 : 3; *Itti-Nabû-pâni-ia*, Strass., *Camb.*, 201 : 1, etc. There is absolutely no reason why some Assyriologists should consider the vowel long.[1] In not a single instance that I know of does the phonetic writing show that the vowel is long. When it is the pronominal suffix, grammatically there is no reason why it should be considered long. If a vowel is used to join *a* to the word, it is in every instance in this class a short vowel. It is either short *ĭ*, *ĕ* or *ŭ* (perhaps also *ŏ*). Even though an occasional name of this class were found written like *Nu-ri-e-a*, of which I have no knowledge, I would explain it, according to the following, as having a short vowel.

3. There is a large number of names ending in *u*, not *tertiæ infirmæ*, to which is attached the suffix *û-a*, *e.g.*, *Ra-mu-û-a*, Strass., *Nbn.*, 990 : 9; *Nergal-ri-ṣu-û-a*, Strass., *Nbn.*, 466 : 2; *Bêlit-kudurr(u)-û-a*, Strass., *Nbn.*, 1039 : 7; *Sharru-il(u)-û-a*, Strass., *Nbn.*, 419 : 5, etc. Those written ideographically, as the last two examples, need offer no difficulties, and yet the explanation of the former may also be applicable to the latter. It must be kept in mind that the scribe did not write Babylonian and Assyrian names necessarily according to their exact pronunciation, but rather according to the elements of which they were composed. Ideographic writing is doubtless responsible for this. The meaning of the names must, therefore, have been well understood by the scribes. This being true, it is scarcely possible that in names containing the nominal suffix, they would have violated their rules concerning the length of the joining vowel. Can any plausible explanation for this peculiarity in writing be offered?

[1] Cf. *Nûrêa*, etc., Delitzsch, *Handwörterbuch*, p. 440 : b, *Ass. Grammar*, § 74 : 1, note.

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On examination it will be found that, with a very few exceptions, *e.g.*, *Gi-lu-u-a*, Strass., *Nbk.*, 54 : 12, in the hundreds of cases where such names occur, the sign *SHAM*(*ú*) is always used as the joining vowel. This applies to all periods of Babylonian literature. In Assyrian texts, on the other hand, so far as I have been able to ascertain, the small sign for *u* is used. If any significance, therefore, is to be attached to this orthographical peculiarity, what applies concerning the one sign in Babylonian should apply to the other in Assyrian. For those Babylonian names, not *tertiæ infirmæ*, which end in *u*, to which are attached *ú-a*, I desire to suggest, either, that it is an effort to write phonetically *w*, which is a secondary development from *j*, under the influence of the preceding vowel *u*, in which case the pronunciation would be like *rîṣuwa* (a form parallel to *ardiia*, etc.); or that *ú* is to be regarded as a phonetic complement with the value *o*, *ri-ṣu*(-*o*)-*a rîṣoa* (a form parallel to *nûrea*).[1] It is now well recognized that a phonetic complement precedes or follows a phonogram as well as an ideogram.[2] Taking this fact into consideration, also that the one particular sign *ú* is commonly used in this connection in Babylonian; that in the Hebrew names compounded with יְהוֹ, as *ᵈJa-a-ḫu-ú-lakim*, *ᵈJa-ḫu-ú-natanu*, *ᵈḪu-ú-natanna* (*C. B. M.*, No. 5510), *ú* represents the *o* sound; that *u* as a joining vowel, unless it has the accent, would be rather difficult to pronounce, and as a short joining vowel to connect *a* to any consonant, *o* is to be preferred to *u*, are we not justified in suggesting that perhaps we have here the *o* vowel[3] represented by the sign *SHAM*, and that in words of this class it serves as a phonetic complement? If this were true, then, the phonetic writing of names like *Nergal-ri-ṣu-ú-a* (*rîṣoa*), "Nergal is my helper," would do no violence to the rules which regularly govern the pronominal suffix of the noun. The same might be true, also, in the case of words not in proper names which have this suffix, such as *zêru-ú-a*, Vol. IX, 48 : 2. Moreover, with this one difficulty out of the way, all suffixes or afformatives discussed, which end in the vowel *a*, can regularly come under the rules regulating the nominal suffix, and there is no need for confusion as regards the length of the joining vowel.

From the *Concordance of Proper Names*, it will be observed that a large number of names which occurred in the tablets dated in the reign of Artaxerxes I., continue to appear in these documents. Notwithstanding this fact, the large list of foreign names, which did not occur in Vol. IX., shows that in proportion the number of foreigners entering into contract relations with the Murashû family or acting as witnesses was perhaps greater than in the preceding reign.

[1] Prof. Hilprecht informs me that in his lectures on the nouns (followed by a suffix), he has suggested these two theories, and also a third possibility, *viz.*, that it really is a long vowel to be translated by a preposition = *riṣîa*, "as (like) my helper."

[2] Cf. Hilprecht, *Assyriaca*, p. 70, note 4, and p. 105 (l. 17 from end).

[3] Cf. on the *o* vowel, Haupt, *Z. A.*, II, p. 259 ff.

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Ia-a-ma = *Iâwa* as the second element of Hebrew names I have placed in the list of gods, regarding it as the Babylonian equivalent of יהו, the contracted form of the tetragrammaton. Pinches, long ago, identified the element as such; cf. *Proceedings Soc. Arch.*, Vol. XV, p. 14, f. The first occurrence of *Iâḫû* (*Ia-ḫu-ú*, *Ia-a-ḫu-ú*)[1] as an element in Hebrew names I found in copying the texts for Vol. IX. *Iâḫû* was introduced in the list of gods as יָהוּ (cf. *Intro.*, p. 76). In view of the fact that the traditional pointing is יָהוּ; that the Septuagint invariably reads *'Iω*, and because of what is said with reference to *SILAM* and the value *o* in Babylonian proper names (cf. p. 19), I am inclined to think that *Ia-a-ḫu-ú* was pronounced *Iâḫô*. *Iâma* was not placed in the list of gods. Zimmern, in his treatment of the subject says, "Ob dieses schliessende *jâma* den Gottesnamen Jahwe repräsentirt, ist nicht so sicher als dies beidem beginnenden *Jâḫû* der Fall ist" (*K. A. T.*,[2] p. 466). While efforts have been made to show that יהו as the final element of Hebrew names does not represent יהוה,[3] this question I will not discuss as I accept the position taken by most scholars, including the savant Nöldeke (cf. *Encyclopædia Biblica*, Col. 3279), who consider it as such.

As is well understood the most common formations of theophorous names, of the late Hebrew period, are, deity + verb or substantive; and verb or substantive + deity. The latter is either אל or יהוה (contracted into יהו or יו and יהו or יה). Among the Hebrew names found on Babylonian tablets both formations with אל are commonly recognized as well as יהו as the first element. Is it not reasonable to expect the other very common formation also to be represented? The element which precedes *Iâma* in these and other texts are: *Aḫi*,[5] *A-qa-bi*, *Az-zi*,[4] *Ba-li*, *Ba-na*, *Ba-rik-ki*, *Ga-da-al*, *Ga-mar*,[1] *Ḫa-na-nu*, *Ia-a-da-aḫ*, *Ia-she-'*,[1] *Ig-da-al*, *Ish-ri-bi*, *Ma-tan-ni-'*, *Ma-la-ki*,[4] *Na-ta-nu*, *Ni-ri*,[5] *Pa-da-a*, *Pi-il-la*, *Ti-ri*, *Ṭu-ub*, *Shu-bu-nu*,[4] *Za-bad*, etc. Every element can be considered to represent a Biblical word. Twenty-one of the twenty-three given are found in the Old Testament as the first element of names compounded with the יהו or יה: אחיה, עזיהו, בעליה, בניהו, ברכיהו, גדליהו, גמריהו, חנניהו, ידעיה, ישעיהו, יגדליהו, מתניהו, מלכיהו, נתניהו, נריה, פדיהו, פלאיה, (ת)יריאה, טוביהו, שבניהו, and זבדיהו. ישרביהו is not found, but cf. שרביהו. With the other name *A-qa-bi-Ia-a-ma*, which is not found, cf. עקבאל. If *Iâma* does not represent יהו, there are no other Old Testament names with which to compare these twenty-three, most of which are unquestionably Hebrew; and *vice versa*, we look in vain in the Neo-Babylonian literature for Hebrew names of this very common formation. יהו as the final element in the Assy-

[1] Besides the names given in the Concordances of both volumes, cf. *Ḫa-ú-na-tan*(*-an*)*-na*, *C. B. M.*, 5510, and *Ia-a-ḫu-u-za-bad-du*, *C. B. M.*, 5512.

[2] The names not otherwise indicated are found in Vol. IX and the present texts.

[3] Cf. *Journal of Biblical Literature*, Vol. XIV, p. 114.

[4] Cf. Pinches, *Proc. Soc. Bib. Arch.*, Vol. XV, p. 14, f.

[5] Cf. Strassmaier, *Dar.*, 310 : 4.

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rian historical texts was written *Iau* and *Iâu*, *e.g.*, *Ḫa-za-ki-ia-a-u*(*ia-u*, *a-u*), *Az-ri-ia-a-u*(*ia-u*, *a-u*). In Neo-Babylonian, in every instance that I know of, the element is written *Iâma* (*Ia-a-ma*). It is unnecessary to repeat here that the Babylonian *m* = Hebrew י, cf. pp. 2, 9. In what manner *Jâwa* represents יהו I am not prepared to say. There is a possibility that *Jâwa* is the actual pronunciation of Jahwe, as proposed by Sayce and Hommel[1] years ago, in which case it would seem that perhaps the scribes arbitrarily introduced it, as they very likely did in the case of *AN-MESH* = אל (cf. p. 12f.). Again, יהו, contrary to the pointing of the Massorites, which is not supported by the Septuagint, may have been pronounced יַהוּ,[2] or *Jâwa*.[3] The Assyrian *Jâu* may also have been pronounced *Jâw* (cf. p. 19). Moreover, I simply want to emphasize the fact that *Iâma* (= *Jâwa*) represents יהו, the contracted or apocopated form of יהוה, and justify my placing the element in the list of gods.

TRANSLATIONS OF SELECTED TEXTS.

The complete transliteration and translation of these texts, as was announced in Vol. IX, p. 30, are expected to appear in Series C. Conforming with Vol. IX, and for the same reasons, the transliterations and translations of a few representative texts, in order to illustrate the general character of these documents, are given. With the exception of one or two, which contain dockets, I have selected those which belong to a different class of contracts, or bear upon subjects altogether different, from those published in Vol. IX.

1.

No. 54, Darius II., year 1st, Marchesvan 2nd.

Contents: A lease of certain fish pools, in which the lessee, besides paying a stipulated sum, agrees to furnish the agent daily with a mess of fish.

Transliteration:

1. *Ri-bat mâru sha* $^{m\,d}$*Bêl-êrib* ^{h}*ardu sha* $^{m\,d}$*Bêl-nâdin-shumu ina ḫu-ud lib-bi-shu* 2. *a-na* $^{m\,d}$*Bêl-nâdin-shumu mâru sha* ^{m}*Mu-ra-shu-ú ki-a-am iq-bi* 3. *um-ma bûrê sha nûni*$^{coll.}$ *sha ina bi-rit* ^{âlu}*Aḫ-sha-a-nu u* ^{âlu}*Gi-ish-shu* 4. *sha* $^{m\,d}$*Bêl-ab-uṣur sha ina* ^{she}*zêrâti sha* ^{h}*ḫa-aṭ-*[*ri*] *sha* ^{h}*tamqarê* 5. *bûrê sha nûni*$^{coll.}$ *sha ina* ^{she}*zêru sha* ^{h}*paḫâtu sha* ^{h}*ḫi-in-da-nu bûrê sha nûni*$^{coll.}$ 6. *sha ina* ^{âlu}*Bît-*^{m}*Na-tu-ṣ-ilî a-na* ^{isu}*BAR a-na shatti* 7. *i bi-in-nam-ma. Ina shatti* ½ *biltu kaspu qa-lu-ú* 8. *ù ul-tu ûmu*(*-mu*) *sha bûrê shu'âtu nûni*$^{coll.}$ *a-na ba-a-ri* 9. *i-nam-din-na-' ûmu*(*-mu*) *kun-nu nûni*$^{coll.}$ *a-na*

[1] *Aufsätze und Abhandlungen*, I, p. 3. Sayce, *Higher Criticism and the Monuments*, p. 470.

[2] Cf. Prof. Franz Delitzsch, *Zeitschrift für die Alttestamentliche Wissenschaft*, II, p. 173.

[3] The final short vowel as in *Jâwa*, would not be represented in Hebrew.

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pashshûri-ka lu-kin-nu. 10. *Ar-ku* $^{m\,d}$*Bêl-nâdin-shumu ish-me-shu-ma bârê sha nâni*$^{coll.}$ *shu'âtu a-na* $^{is^u}$*BAR* 11. *a-na shatti* ½ *biltu kaspu id-da-ash-shu. Ina shatti kaspu a'* ½ *biltu* $^{is^u}$*BAR bârê shu'âtu* ^{m}*Ri-bat a-na* 13. $^{m\,d}$*Bêl-nâdin-shumu ina an-din u nânu*$^{coll.}$ *a-na pashhûri-shu u-ka-nu* 14. *Ul-tu ûmu* 1^{kan} *sha* $^{ar\underline{h}^u}$*Ara<u>h</u>shanna shattu* 1^{kan} *bârê shu'âtu ina pân* ^{m}*Ri-bat*

15. *Ina pân* $^{m\,d}$*Bêl-shu-nu u* ^{m}*U-mar-du-a-tu* ^{h}*daianê sha Nâr-*^{d}*Sin.*

Translation:

Ribât, son of *Bêl-êrib*, servant of *Bêl-nâdin-shumu*, of his own free will spoke to *Bêl-nâdin-shumu*, son of *Murashû*, thus: the fish ponds which are between the towns *A<u>h</u>shânu* and *Gishshu*, belonging to *Bêl-ab-uṣur*, those which are in the fields of the chief of the brokers; the fish pools which are in the field of the prefect of the *<u>h</u>indanu* (professional name); the fish pools which are in the town *Natuêl* let me have for rent for one year. For the year, one-half of a talent of refined(?) silver; in addition, from the day I am given possession of those fish ponds for fishing, daily, a mess (lit. fixed amount) of fish for thy table I will furnish. Thereupon *Bêl-nâdin-shumu* complied with his request, and rented him those pools of fish, for the year, for one-half talent of silver. For the year the silver, *i.e.*, one-half talent, rent for those pools, *Ribât* shall pay to *Bêl-nâdin-shumu*, and the fish for his table he shall furnish. From the first day of Marchesvan, year first, those pools are at the disposal of *Ribât*.

In the presence of *Bêlshunu* and *Umardâtu*, judges of the canal *Nâr-Sin*.

Names of six witnesses and the scribe. Seal impressions of five witnesses including that of *Rimût-Ninib*, son of *Murashû*.

2.

No. 1, Darius II., year of accession, Shabat 4th.

Contents: Lease of a house. The stipulated sum is paid in advance for a certain term. In case possession of the house is demanded before the expiration of the lease, the full amount of rent is to be returned.

Transliteration:

1. *Bîtu sha ina mu<u>h</u>-<u>h</u>i a-ra-am-mu sha* ^{d}*B[êl] itti bîti* 2. ^{m}*Za-ta-me-e sha* ^{m}*Ap-la-a mâru sha* ^{m}*<u>H</u>ar-ma-<u>h</u>i-'* 3. *a-na i-di bîti ultu ûmu IV sha Shabâṭu a-di mu<u>h</u>-<u>h</u>i* 4. *a-ṣi-e sharri a-na* 1½ *ma-na kaspu piṣû(-û) a-na* 5. $^{m\,d}$*Bêl-nâdin-shumu mâru sha* ^{m}*Mu-*

Annotations: No. 4, L. 4. *a-di mu<u>h</u>-<u>h</u>i a-ṣi-e sharri* is an expression not found elsewhere, so far as I know. The tablet is the first dated in the new reign, in fact it was written either on the first or second day, cf. p. 2. It may refer to the time when the new king officially visited the cities; or perhaps the house was rented for the uncertain period terminating with the reign, for a representative of the crown, or for the use of a prince who lived in Nippur.

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ra-shû-ú id-din. 6. *Kaspu 'a 1½ ma-na i-di bîti-shu sha a-di muḫ-ḫi* 7. *a-ṣi-e sharri* ^{m}*Ap-la-a ina qât*^{2} ^{md}*Bêl-nâdin-shumu* 8. *ma-ḫi-ir. Pu-ut la pa-qa-ri sha bîti shu'âtu* 9. ^{m}*Ap-la-a mâru sha* ^{m}*Ḫar-ma-ḫi-' na-shi.* 10. *Ki-i bîtu ina qât*^{2} ^{md}*Bêl-nâdin-shumu paq-ri* 11. *kaspu a' 1½ ma-na* ^{m}*Ap-la-a u-ta-ri-ma* 12. *a-na* ^{md}*Bêl-nâdin-shumu i-nam-din. Ù di-ib-bi-shu* 13. [*a-n*]*a muḫ-ḫi i-di bîti itti* ^{md}*Bêl-nâdin-shumu* 14. *ia-a-nu.*

Translation:

The house, situated upon the rampart(?) of *Bêl*, alongside the house of *Zatamé*, which is the property of *Aplâ*, son of *Ḫarmaḫi'*, he gave for house rent to *Bêl-nâdin-shumu*, son of *Murashû*, from the fourth day of Shebat unto the going out of the king, for one and a half mine of refined(?) silver. The silver, *i.e.*, one and a half mine, his house rent for the period, until the going out of the king, *Aplâ* has received from *Bêl-nâdin-shumu*. *Aplâ*, son of *Ḫarmaḫi'*, bears the responsibility for not repossessing that house. If the house from *Bêl-nâdin-shumu* is demanded, the money, namely one and a half mine, *Aplâ* shall return to *Bêl-nâdin-shumu*, and there shall be no claim on his part against *Bêl-nâdin-shumu* concerning the rent of the house.

Names of seven witnesses and the scribe. Thumb-nail mark of *Aplâ*.

3.

No. 131, Darius II., year 11th, Elul 21st.

Contents: A rental of sheep and goats.

Transliteration:

1. ^{m}*Aḫu-shu-nu mâru sha* [^{md}]*Bêl-êṭir i-na ḫu-ud lib-bi-shu a-na* ^{md}*Bêl-su-pi-e-mu-ḫur* ^{h}*paq-du* 2. *shi* ^{m}*Ar-sha-am ki-a-am iq-bi um-ma IX* ^{immeru}*bu-ḫal XXVII immeru shattu shanâ(-á)* 3. *CXLIV-ta laḫru rabîti* [*a-lit-*]*tum XXXVII immeru mâr shatti*

Annotations: No. 6, L. 1. *CLIV-ta.* When *ta* accompanies numerals it doubtless is to be regarded as a phonetic complement, like *it* in *ishtênit(-it)*. Throughout these texts *ta* is added to numerals only when found in connection with fem substantives, *e g.*, *CLIV-ta laḫru rabiti a-lit-tum.* Cf. *naphar IV-ta iṣuqashtu*, 107 : 5 ; *adi V-ta shanâti*, 107 : 10, etc. In the sheep and goat leases, 130, 131,132, besides Vol. IX : 1 and five similar unpublished texts, the only words in which the gender varies as determined by the numerals is *mu-ut-ta-tu* and *mi-qit-tu* (see below). **L. 4.** *enzu* = the female goat, but stands as well for goat in general, just like *ṣênu* does for sheep and goats. **L. 5.** *ṣi-en piṣâtu u ṣalmâti. piṣâtu* refers to the sheep and *ṣalmâti* to the goats in Vol. IX, 1 : 4, where *napḫar 1085-ta ṣi-en piṣâtu* follows the enumeration of sheep, and *napḫar 238 ṣi-en ṣalmâti*, l. 4, the goats. After the sum total is given, the above phrase, *ṣi-en-piṣâtu u ṣalmâti*, follows. **L. 6.** *mi-il-du* is used interchangeably with *tam-lit-tu* in these texts. For the former cf. 130 : 6, 15 ; for the latter 132 : 6, 14, Vol. IX, 1 : 8, 21. Tallquist, *Die Sprache der Contracte Nabûnâ'id's*, reads *Nbn.* 266 : 9, *zal-lit-tu.* Delitzsch, *Handwörterbuch*, p. 195*b*, reads *tam-lit-tu*, but does not translate. Peiser, *K. B.*, IV, p. 194, and *Bab. Rech'sl.*, III, p. 44, rightly translates "Geburten." The context of *Nbn.* 266 as well as the *Murashû* texts require a translation like this. A flock of sheep, two-thirds of which are bearing ewes, could almost be doubled within a year's time. It is to be expected that in a

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XXXVIII-ta ^{immeru}*laḫ-ri mârat shatti* 4. *XXV urîṣu rabâ IX urîṣu shattu [shanû(-â)] L-ta enzu rabîti(-ti) a-lit-ti XVII urîṣu ṣiḫru XVII-ta unîku* 5. *napḫaru CCCLXXIII-ta ṣi-en piṣâtu [u] ṣalmâti sha* ^{m}*Ar-sha-am a-na* ^{isu}*BAR ḫi-in-nam-ma* 6. *ina shatti a-na C laḫru LXVI 2-ta qâtâti mi-il-du a-na ishtênit(-it) enzu ishtên(-en) mi-il-du* 7. *a-na ishtênit(-it) im-mir-tum* 1½ *ma-na shipâtu*$^{coll.}$ *a-na ishtênit(-it) enzu* ⅚ *ma-na shipâtu enzu gi-iz-za-tum* 8. *a-na ishtênit(-it) im-mir-tum a-lit-tum ishtênit(-it) du-na-tum a-na C im-mir-tum I qa ḫimêtu* 9. ^{isu}*BAR ṣi-en sha'âtu lud-dak-ka. A-na C ṣi-en X mu-ut-ta-tum mu-[un]-na-a' a-na* 10. *ishtên(-en) mu-ut-ta-tum ishtên(-en) mashku*$^{coll.}$ 2½ *shiqlu gi-[da]-a-tu lud-dak-ka. Ar-ku* 11. ^{md}*Bêl-su-pi-e-mu-ḫur ish-me-shû-ma* ^{immeru}*ba-ḫal a' IX XXVII immeru shattu shanû(-â)* 12. *CXLIV-ta laḫru rabîti a-lit-ti XXXVII immeru mâr shatti XXXVIII-ta* ^{immeru}*laḫ-ri mârat shatti* 13. *XXV urîṣu rabâ IX urîṣu shattu shanû(-â) L-ta enzu rabîti a-lit-ti XVII urîṣu ṣiḫru* 14. *XVII-ta unîku napḫaru CCCLXXIII-ta ṣi-en piṣâti u ṣalmâti rabîti(-ti) u qal-lat a-na* 15. ^{isu}*BAR id-dash-shu. Ina shatti a-na C laḫru LXVI 2-ta qâtâti mi-il-du a-na ishtênit(-it) enzu* 16. *ishtên(-en) mi-il-du a-na ishtênit(-it) immirtum(-tum)* 1½ *ma-na shipâtu*$^{coll.}$ *a-na ishtênit (-it) enzu* ⅚ *ma-na shipâtu enzu* 17. *gi-iz-za-tum a-na ishtênit(-it) immirtum(-tum) a-lit-tum ishtênit(-it) du-na-tum a-na C im-mir-tum a-lit-tu* 18. *I qa ḫimêtu* ^{isu}*BAR ṣi-en sha'âtu* ^{m}*Aḫu-shu-nu ana* ^{md}*Bêl-su-pi-e-mu-ḫur inamdin(-in).* 19. *A-na C ṣi-en X mu-ut-ta-tum* ^{md}*Bêl-su-pi-e-mu-ḫur u-man-na-ash-shu. A-na ishtên(-en)* 20. *mu-ut-*

contract of this kind, provisions should be made for the return of a large percentage, at least, of the flock's natural increase. Goats being more productive, for the females rented, 100% of "offspring" was required, while only 66⅔% for the sheep. *Tâlittu* = *ta'littu* = *tawlittu* from ולד, translated "geburt," Delitzsch, *Handwörterbuch*, is doubtless the same word. Does *tamlittu* = *tallittu* = *ta'littu*, or does *tamlittu* by some analogous formation = *tawlittu?* *Mîldu*, having the same meaning, "offspring" or "born" = *wildu*. Cf. Heb. יָלַד and the modern Arabic *walad*. This is a notable example if *w*, written *m*, is preserved at the beginning of a word. In the earlier periods the character *pi* usually represents this sound. **L. 9.** *mu-ut-ta-tum* "dead" is fem. Inf. H_1 of מות and is here used as a substantive with a passive signification. Cf. Delitzsch, *Ass. Grammar*, § 64 : 24. Cf., *mu-ta-ti*, 74 : 17. For similar formations cf. *nullu*, Pl. = *nullûtu*, *shedâu*, *ḫettu*, etc. It is used interchangeably with *mi-qit-tu*, cf. 132 : 9, 17 and Vol. IX, 14 : 24. Both terms refer to the dead of the flock. If provisions were made for the return of a certain percentage of the flock's increase it is reasonable to expect to find the same made also for the losses through death and accident. 10% would be a reasonable allowance, as the ordinary life of a sheep is about ten years. The gender of *muttatum* as well as *miqittu* did not seem to be clearly fixed (see above). Cf. *ishtên muttatum*, 130 : 10, *ishtênit*, li. 20 ; *ishtên*, 131 : 10, 19 ; *ishtênit miqittu* 132 : 9 ; *ishten miqittu*, 132 : 17, Vol. IX, 1 : 24. **L. 10.** *gi-da-a-tu* means something like "sinews" or "muscles." *S.1* is used as a variant of *gidâtu*. Cf. Vol. IX, 1 : 14, 24 and 132 : 10, 17. *S.1* = *bânu*, cf. Brunnow, *List*, No. 3073. The root גדע in Arabic, Aramaic and Hebrew means to hew, to hew off (members of the body). The use of sinews and muscles by all primitive peoples is well known ; and as the amount per dead animal is small, *i.e.*, 2½ shekels, this is what the word *gidâtu*, and its variant, *S.1*, in this connection seem to mean. **L. 21.** *su-ut-du-du*, "folding," occurs 130 : 21, 131 : 21, 132 : 18, 78 : 7, 12, Vol. IX, 1 : 25, and *Dar.* 257 : 9, 348 : 9. On examination of tablet, Vol. IX, 20 : 9, the last two characters should also read *NUN-tum* instead of *SHAM-DU*. Peiser, *Babylonischen Rechtsleben*, III : 24, translates "zählen." The root in Arabic "to stop," "to shut up with a bar," points to the meaning of the word, which doubtless is in this connection "to fold," "to enclose the flock in a fold."

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ta-tum ishtên(-en) mashku[coll.] 2. ½ *shiqlu gi-da-a-tu i-nam-din.* [*Pu-ul*] *rê'i-i-tum* 21. *su-ud-du-du u massarti sha ṣi-en shu'âtu* [m]*Aḫu-shu-nu na-shi. Ultu âmu XXI* [kan]*sha* [arḫu]*Ululu shattu XI* [kan] 22. *ṣi-en shu'âtu ina pâni-shu ṣi-en shu'âtu sha qât* [3] [m]*Sha-ba-aḫ-ta-ni-'* [h]*rab-bu-ul mâru sha* [m]*PA-SHE* [ki]*-ai.*

Translation:

Aḫushunu, son of *Bêl-êṭir*, of his own free will spoke to *Bêl-supê-muḫur*, the overseer of *Arsham*, thus: nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four large bearing sheep, thirty-seven one-year-old male lambs, thirty-eight one-year-old female lambs, twenty-five large male goats, nine two-year-old male goats, fifty large bearing goats, seventeen male kids, seventeen female kids, in all three hundred and seventy-three sheep and goat ("*Kleinvieh*"), white and black, the property of *Arsham*, rent me. In a year, I will give thee, as rent for those sheep: for one hundred (female) sheep, sixty-six and two-thirds (= 66⅔%) offspring; for one (female) goat, one offspring; for one sheep, 1½ mine of wool; for one goat, ⅚ mine of sheared goat wool; for one bearing sheep, one *dunatum;* for one hundred sheep, one *qa* of butter. Reckon ten dead for every hundred sheep. For one dead, I will give thee one hide and 2½ shekels of sinews. Whereupon *Bêl-supê-muḫur* granted his request, and nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four large bearing sheep, thirty-seven one-year-old male lambs, thirty-eight one-year-old female lambs, twenty-five large male goats, nine two-year-old male goats, fifty large bearing goats, seventeen male kids, seventeen female kids, in all three hundred and seventy-three sheep, white and black, large and small, gave him for rent. In a year *Aḫushunu* shall give to *Bêl-supê-muḫur* at the rate of one hundred female sheep, sixty-six and two-thirds offspring (= 66⅔%); for one female goat, one offspring; for one sheep, 1½ mine of wool; for one goat, ⅚ mine of sheared goat wool; for one bearing sheep, one *dunatum;* for one hundred bearing sheep, one *qa* of butter, as rent for those sheep. For one hundred sheep, ten dead *Bêl-supê-muḫur* shall allow him. For one dead, he shall give one hide and 2½ shekels of sinews. For the shepherding, folding and guarding of those sheep *Aḫushunu* bears the responsibility. From the twenty-first day of Elul, year the eleventh, those sheep are at his disposal. Those sheep [shall be obtained] from *Shabaḫtani*, the head animal keeper, son of *PA-SHE* [ki]*-ai.*

Names of twelve witnesses and the scribe. Nine of the witnesses, besides *Shabaḫtani*, left impressions of their seals. *Aḫushunu* made a thumb-nail mark instead of his seal. On the reverse is found an endorsement in Aramaic, שטר אחושנ בר בלאטר, "The document of *Aḫushunu*, the son of *Bêl-êṭir*."

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4.

No. 106 [Darius II], year 6th, Sivan 10th.

Contents: Record of sheep and goats delivered to an individual for stock raising.

Transliteration:

1. *II* ^{immeru}*bu-ḫal IV* ^{immeru}*laḫ-ri* 2. *VIII* ^{immeru}*baḫadu XLV laḫru rabîti(-ti) a-lit-ti* 3. *XV* ^{immeru}*laḫ-rat mârat shatti* 4. *IV urîṣu râbu ishtén urîṣu shattu shanâ(-â)* 5. *[III] urîṣu ṣiḫru XX enzu rabîti a-lit-tum* 6. *VII uniku mârat shatti* 7. *naplaru CIX ṣi-en rabîti qal-lat* 8. *piṣîti(-ti) ṣalindu(-in-du) sha* ^{m}*Ri-bat aplu sha* $^{m\,d}$*Bêl-êrib* 9. ^{ḫ}*ardi sha* ^{m}*Ri-mut-* ^{d}*Ninib ana* ^{iṣu}*BAR ina pân* 10. ^{m}*Za-bid-*^{d}*Na-na-a aplu sha* ^{m}*Ḫa-am-ma-ru-ru* 11. *Ûmu 10* ^{kan}*sha* ^{arḫu}*Simânu sha shattu 6* ^{kan} 12. *e-pish nik-ka-su e-pu-ush itti-shu* 13. *a-mi-ir ma-nu u paq-da-ash-shu.*

Aramaic endorsement: שטר זבדננא זי קנא.

Translation:

Two male sheep, four sheep (two-year-old males), eight male lambs, forty-five large bearing sheep, fifteen one-year-old female lambs, four large male goats, one two-year-old goat, [three] male kids, twenty large bearing goats, seven one-year-old female kids, in all, one hundred and nine sheep, large and small, white and black, belonging to *Ribât*, son of *Bêl-êrib*, servant of *Rimût-Ninib*, for rent, are at the disposal of *Zabid-Nanâ*, son of *Ḫammarura*. On the 10th day of Sivan of the sixth year, he concluded the business transaction with him. The sheep are (is) inspected, counted and entrusted to him.

Impression of the seal of *Zabid-Nanâ*. Aramaic endorsement: "The document of Zabid-Nanâ concerning that which he acquired."

5.

No. 99, Darius II., year 5th, Iyyar 18th.

Contents: A lease of certain fields, situated in a number of towns which are owned by a certain organization. Their representative, an overseer, is empowered to rent these lands for a period of three years.

Annotations: No. 106, Li. 1. *laḫ-ri.* In Nos. 131 and 132, as well as Vol. IX, I, three different ages of male goats and sheep are specified, while only two of the female are given. In this tablet, as well as in No. 105, the same is true with respect to the goats, but exactly the reverse would be the case as regards the sheep if *laḫru* is construed as feminine, as *GANAM* usually is elsewhere. Taking into consideration all the sheep and goat leases the word can only mean here the two-year-old male sheep = *immeru mâr shattu shanâ.* For an illustration of a species of sheep and goats of early Babylonia, cf. Hilprecht, O. B. I., Part 2, Vol. I, p. 47*f*. **L. 8.** *ṣalindu(-in-du)* is an example of two phonograms used as a phonetic complement. Cf. also *SE-in-nu-'* = *inamdinnû*, 132: 18. **Endorsement.** The reading of the stroke inserted between the ק and א as נ = קנא Dr. Littmann has kindly suggested.

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Transliteration :

1. *^{she}Zêrâti zaq-pu u pî shul-pu sha ^{h}ḫa-aṭ-ri sha ^{h}nangarê sha ina ^{âlu}Tarbaṣu-um-ma-nu* 2. *sha ina ^{âlu}Ḫu-uṣ-ṣi-e-tu sha ^{m}Ad-ra-ḫu-ú sha ina ^{âlu}Na-ki-di-[ni sha ina^{âlu}] Su-uk-ki-ia* 3. *sha ina ^{âlu}Ḫu-uṣ-ṣi-e-tu sha Qa-'-ma-nu sha qât^{2} ^{m}Ba-la-ṭu aplu sha ^{m}Si-ḫa-'* 4. *^{m}Ḫi-'-du-ri-' ^{h}shak-nu sha ^{h}nangarê aplu-sha ^{m}Ḫab-ṣir ^{h}ardu sha ^{m}Ba-la-ṭu ^{she}zêrâti* 5. *shu'âtu a-na ^{iṣu}BAR a-di III-ta shattu a-na sh[attu]2½ ma-na kaspu* 6. *ishtên(-en) ^{karpatu}dan-nu shikaru ma-lu-u ishtên(-en) immeru LX qa ki-me sha ina [pân^{m}]Ri-bat aplu sha Bêl-êrib ^{h}ardu* 7. *sha ^{m}Ri-mut-^{d}Ninib id-din. Ina shatti ina ^{arḫu}Kislimu kaspu mâ(A. AN) 2½ ma-na ^{karpatu}dan-nu[a' ishtên(-en)]* 8. *immeru a' ishtên(-en) ki-me a' LX qa ^{iṣu}BAR eqlâti shu'âtu ^{m}Ri-bat a-na ^{m}Ḫi-'-du-ri[-i']* 9. *i-nam-din. Pa-ut [la] pa-qa-ri sha ^{she}zêrâti shu'âtu ^{m}Ḫi-'du-ri-'[na]-shi. [Ultu ^{arḫu}Airu shattu V^{kan}] ^{she}zêrâte shu'âtu ina pân ^{m}Ri-bat. Ishtên(-en) TA-A-AN sha-ṭa-ri illekû(-u)[kî-i shanâti à] III-ta la i-shal-lim-' [^{m}Ḫi-'du-r]i-i' [^{she}zêrâti shu'âtu paq-ri] V ma-na kaspu i-nam-din.*

שטר ארקת נגריא זי יהב
הידורי בר חבצי֗ר לריבת בר
בלאריב בסאה

Translation :

The cultivated and uncultivated fields, belonging to the overseer of the Carpenters, which are located in the towns *Tarbaṣu-ummanu*, *Ḫuṣṣêtu-sha-Adraḫû*, *Nakidini*, *Sukkia* and *Ḫuṣṣêtu-sha-Qa'manu*, *Ḫi'duri*, the overseer of the *Nangarê*, son of *Ḫabṣir*, servant of *Balâṭu*, by order of *Balâṭu*, son of *Siḫa'*, gave those fields for rent to *Ribât*, son of *Bêl-êrib*, servant of *Rîmût-Ninib*, for three years; at the rate of per year, two and one-half mine silver, one jar full of wine, one sheep, and sixty *qa* of flour. Each year, in the month Kislev, the silver, namely, two and one-half mine; jar, *i.e.*, [one]; sheep, *i.e.*, one; flour, *i.e.*, sixty *qa*, *Ribât* shall pay to *Ḫi'duri'* as rent for those fields. The responsibility for [not] reclaiming those fields *Ḫi'duri'* bears. [From the month Ajjar of the seventh year] those fields are at the disposal of *Ribât*. One document both have taken. [If those fields are demanded] before the expiration of the three [years] *Ḫi'duri'* shall pay five mines of silver.

Names of eight or more witnesses and scribe. Seal impressions of three or more witnesses, also of *Ḫi'duri'*.

Aramaic endorsement: The document of the land of the *Nagaraja* (Carpenters), which *Ḫi'duri'*, son of *Ḫabṣir*, gave to *Ribât*, son of *Bêl-êrib*, for (lit. in) rent.

Annotations: No. 5. בכאה. For the use of the so-called בְּ *pretii*, in Hebrew, cf. Gesenius, *Hebrew Grammar*, § 119 : 6. כאה in *Intro.*, Vol. IX, p. 24, is regarded as equivalent to 25 or 26 Babylonian *GUR*. In this text, as well as the two of Vol. IX, in which it occurs, it seems to me to mean something like rent, in this case for silver, sheep, wine and flour.

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6.

No. 29, Darius II., year 1st, Tammuz 20th.

Contents: A contract made with an individual for the gathering of a harvest, with a penalty attached in case the work has not been accomplished at a specified time.

Transliteration:

1. *A-na ûmi 2^kan sha ^arḫu Abu shattu 1^kan ^mDa-ri-mush* 2. *shar mâtâti ebûru sha ina ni-si-iḫ-tum* 3. *sha ^mRi-mut-^dNinib aplu sha Ma-ra-shu-ú* 4. *na-as-aḫ, a-na e-si-ri a-na* 5. *^md Ninib-iddina aplu sha ^md Ninib-êṭir iddin(-in)* 6. *i-si-ir-ri. A-na ûmi 2^kan sha ^arḫu Abu* 7. *shattu 1^kan ^mDa-ri-mush e-bu-ru shu'âtu* 8. *la ig-da-am-ma-ar la i-te-si-ir* 9. *ebûru ma-la ina lib-bi im-mir-iq-qu-ú* 10. *^md Ninib-iddina ultu bîti-shu a-na ^mRi-mut-^dNinib* 11. *id-dan ù ana lib-bi-shu itti ^hikkarâti* 12. *ina muḫ-ḫi ri-iḫ-tum e-bu-ru ia-a-nu.*

Translation:

Unto the second day of the month Ab, year first of Darius, king of countries, the harvest (namely), which as the apportionment of *Rimût-Ninib*, son of *Murashû*, had been set apart, he gave to *Ninib-iddina*, son of *Ninib-êṭir*, to gather in. If on the second day of the month Ab, year first of Darius, that harvest he did not completely gather in, the produce as much of it as should have been delivered, *Ninib-iddina* shall turn over to *Rîmût-Ninib* from his own possessions, and there shall be nothing for him, together with the farmers, as regards the balance of the harvest.

Names of four witnesses and the scribe. Seal impression of one witness. Aramaic endorsement: שטר אנר(?)שתאדנ "document of *Ninib-iddina*."

7ª.

No. 55, Darius II., year 1st, Adar 28.

Contents: A partnership agreement made by two individuals to farm certain lands, and divide equally the profits.

Transliteration:

1. *^md Ninib-muballiṭ(-iṭ) aplu sha ^mMu-she-zib u ^md Ad-gi-shi-ri-zab-du* 2. *aplu sha ^md Bêl-êrib sha a-na a-ḫa-mesh iq-bu-ú* 3. *um-ma V gur ^she zêru ina eqli ^hrâb-mun(?)-gu* 4. *ina kishâd Nâr-Bal-ṭi-ia ina ^âlu Bît-Ḫa-di(?)-ia* 5. *ni-pu-ush ar-ku a-ḫa-mesh ish-me-e-ma* 6. *^she zêru a' 5 gur a-na shu-ta-pu-ash* 7. *i-te-pu-shû-u'. ^she zêru[a'] 5 gur* 8. *^md Ad-gi-shi-ri-za-bad-du i-mash-shuḫ-ma* 9. *a-na ^md Ninib-muballiṭ(-iṭ) u-kal-lam. Mimma ma-la* 10. *ina lib-bi il-la-' sharru itti a-ḫa-mesh* 11. *u-ṣal-lu-ú eshru-shu-nu a-ḫa-a-tu-shu-nu.*

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Translation:

Ninib-muballiṭ, son of *Mushézib*, and *Adgishiri-zabdu*, son of *Bêl-êrib*, who had spoken to one another as follows: Let us sow five *gur* of seed in the field of ^{h}*râb-mun*(?)-*gu* along the bank of *Nâr-Baḷḷia*, in the town *Bît-Ḫadiia*, agreed thereupon together, and the seed, *i.e.*, five *gur*, for a crop they planted. The seed, *i.e.*, five gur, *Adgishiri-zabaddu* shall measure and deliver (lit. show) to *Ninib-muballiṭ*. They have sworn by the king that whatsoever grows on it shall be equally divided with regard to their tithe and their profit.

Five witnesses and the name of the scribe follow; also the seal of *Adgishiri-zabaddu*, and his name written in Aramaic characters אדגשירזבר(?).

7^{b}.

No. 44, Darius II., year 1st, Elul 24th.

Contents: An agreement and its acceptance embodying a proposition to farm certain fields on equal shares.

Transliteration:

1. *Shum-iddina aplu sha Pu-uḫ-ḫu-ru a-na* ^{m}*Ri-mut-*^{d}*Ninib* 2. *aplu sha Mu-ra-shu-ú iq-bu-u um-ma II alpu at-tu-ú-a* 3. *it-ti II alpu at-tu-ka ina eqlê bît rit-ti-ka* 4. *lu-ush-ku-un u mimma ma-la ina* ^{she}*zêri shu'âtu ina* ^{isu}*narṭab-i-ni* 5. *il-la-' a-ḫa-a-tu ni-i-ni. Ar-ki* ^{m}*Ri-mut-*^{d}*Ninib* 6. *ish-me-shu-ma alpu u* ^{she}*zêru id-dash-shu alpu ma-la* 7. *alpu* ^{she}*zêru ma-la* ^{she}*zêru. Mimma ma-la ina lib-bi il-la-'* 8. *a-ḫa-a-tu-shu-nu sharru itti a-ḫa-mesh u-ṣal-lu-u.*

Translation:

Shum-iddina, son of *Puḫḫuru*, spoke to *Rîmût-Ninib*, son of *Murashû*, thus: Let me put two of my oxen with two of thine oxen into thy pasture lands, and everything, as much as in those fields grows, by our work of irrigation, is ours in common. Afterwards *Rîmût-Ninib* complied with his request and gave him oxen and seed; ox for ox, seed for seed. They have sworn by the king that whatsoever grows in it, shall be divided equally among them.

Names of four witnesses and the scribe. Seal impressions of three witnesses.

Annotations: No. 7b, L. 2. *alpu.* For an illustration of the oxen used at the present time in Babylonia to work the *narṭabu* cf. Pl. XVI. The water buffalo (cf. same plate) is also used for this purpose. On the former cf. also Hilprecht, *Assyrica*, Tafel I. **L. 4.** On *narṭabu* cf. *Introduction* to Vol. IX, p. 40, and also the illustrations Pl. XV and XVI.

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8.

No. 9, Darius II year 1st, Nisan 1st.

Contents : A release given by an individual to *Bêl-nâdin-shumu* for and on account of a claim for damages arising from trespass committed by the latter and his servants. The charge of trespass, followed by its denial, and then payment of consideration for settlement or release, is analogous to similar transactions of the present day.

Transliteration :

1. *m d Ba-ga-'-da-a-ta-'a h us-ta-ri-ba-ri aplu sha m d Bêl-nâdin sha a-na m d Bêl-nâdin-shumu aplu sha* 2. *Mu-ra-shû-ú iq-bu-ú um-ma alu Ra-bi-ia sha kaspu ultu lib-bi na-shû-ú alu Ḫa-za-tu u âlâni sha li-mi-ti-shu* 3. *ta-aḫ-ti-pi kaspu ḫurâṣu alpu coll. pl -ia ṣi-e-nu-ia u mimma sha nikasi-ia gab-bi at-ta h [mâr]é-bîtâti-ka* 4. *h a-lik na-ash-par[-ti-]ka h ardâni-ka ù h Nippurâ ki pl tat-ta-sha-a-an. Ár-ku* 5. *m d Bêl-nâdin-shumu iqbâ(-ú) um-ma alu Ra-bi-ia âli-ka sha kaspi-ka ul-tu lib-bi na-shû-ú* 6. *ù âlâni sha li-mi-tum alu Ra-bi-ia ul ni-iḫ-pu kaspi-ka ḫurâṣi-ka alpé coll. pl -ka ṣi-e-nu pl -ka u mimma nikasi-ka gab-bi ana-ku h mâré-bîtâti-ia h a-lik na-ash-par-tum-ia* 8. *h ardâni-ia u h Nippurâ ki pl ul ni-ish-shu. m d Bêl-nâdin-shumu ku-um la ru-gu-mi-e dinu sha ana muḫ-ḫi di-ib-bi an-nu-tu sha m d Ba-ga-'-da-a-ta-' ù a-ḫi-ish-tum* 10. *itti a-ḫa-a-mesh i-bu-ush-u' CCCL gur she BAR I gur ku-su um mi-id-di-tum L gur she kipâtu* 11. *L karpatu dan-nu kurunni la-bi-ri ma-lu-ú ṭa-a-bi a-di-i gu-rab L karpatu dan-nu kurunni* 12. *esh-shu ma-lu-ú ṭa-a-bi a-di-i gu-ra-bi CC gur suluppu CC lahru ṣi-e-nu* 13. *XX alpé coll. pl V biltu shipatu coll. a-na m d Ba-ga-'-da-a-ta-' it-ta-din* 14. *she BAR a' (A-AN.) CCCL gur ku-su-um [mi-]-id-di-tum a' (A-AN.) I gur she kipâtu a' (A-AN.) L gur* 15. *dan-nu-tu a' (A-AN.) L karpatu kurunni la-bi-ri ma-lu-u ṭa-a-bi a-di-i gu-rab dan-nu-tu a' (A-AN.)* 16. *L karpatu kurunni esh-shu ma-lu-u ṭa-a-bi a-di-i gu-rab suluppu a' (A-AN.) CC gur* 17. *ṣi-e-nu a' (A-AN.) CC lahru alpu coll. a' (A-AN.) [XX] shipâtu a' (A-AN.) V biltu m d Ba-ga-'-da-a-ta-'* 18. *ina qât 2 m d Bêl-nâdin-shumu ma-ḫir e-ṭir. Dinu u ra-ga-mu sha m d Ba-ga-'-da-[a-ta-']* 19. *h mâré bîtâti-shu h a-lik na-ash-par-ti-shu h ardâni-shu u h ṣab-bu sha âlâni shu'âtu [u li-mi-ti-shu-nu]* 20. *ḫa-pu-u sha alu Ra-bi-ia alu Ḫa-za-tu u âlâni sha li-mi-tum-ti-shu u . . . . . .* 21. *gab-bi itti m d Bêl-nâdin-shumu h mâré bîtâti-shu h a-lik na-ash-par-ti-[shu h ardâni-shu]* 22. *u h Nippurâ ki pl a-na âmu(-mu) ṣa-a-tu ia-a-nu ul (i-)itâr-ma m d Ba-ga-['-da-a-ta-']* 23. *h mâré bîtâti-shu h a-lik na-ash-par-ti-shu u h ardâni-shu u h ṣab-bu sha âlâni shu'âtu sha ana muḫ-ḫi iq-bu-u* 24. *sha alu Ra-bi-ia alu Ḫa-za-tum âlâni sha li-mi-ti alu Ra-bi-ia u mimma*

Annotations : No. 8, Li. 15. *ta-a-bi* may refer to *kurunnu*, in which case *malû* is misplaced. Cf. 200 *karpatu dan-nu ma-lu-ú kurunni tabi*, Strass., *Nbn.*, 787 : 13. *gu-rab* "bottles," cf. Arab. *gurub*, "leather-sack," and Aramaic גרב "bottles." For other occurrences of the word cf. 4 : 10, 11, and Vol. IX, 21 : 1, 43 : 4.

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nikasu 25. *shu'âtu gab-bi itti* $^{m\,d}$*Bêl-nâdin-shumu* ^{h}*mârê bîtâti-shu* ^{h}*a-lik na-ash-par-ti-shu* 26. ^{h}*ardâni-shu u* ^{h}*Nippurâ*$^{ki\,pl}$ *a-na ûmu(-mu) ṣa-a-tu ul i-rag-gu-mu. Ina ilâni u sharri* 27. *it-te-mu-ú ki-i ana muḫ-ḫi di-ib-bi an-nu-tu ush-te-eḫ-su* 28. *Pu-ut la ra-ga-mu sha* ^{h}*ṣab-bu sha âlâni shu'âtu sha itti* $^{m\,d}$*Bêl-nâdin-shumu* ^{h}*mârê bîtâti-shu* 29. *a-lik na-ash-par-ti-shu* ^{h}*ardâni-shu u* ^{h}*Nippurâ*$^{ki\,pl}$ *la i-rag-gu-mu-u'* $^{m\,d}$*Ba-ga-'-da-a-ta-' na-shi.*

Translation :

Baga'dâta' the *ustaribarî*, son of *Bêl-nâdin*, who spoke to *Bêl-nâdin-shumu*, son of *Murashû*, as follows: The town *Rabiia*, from which silver was taken, *Ḫazatu*, and its suburbs, thou hast destroyed; silver, gold, my cattle and my sheep and everything belonging to me, all, thou, thy bond servants, thy messengers, thy servants and the Nippurians carried away. Whereupon *Bêl-nâdin-shumu* spoke as follows: We did not destroy *Rabiia*, thy town, from which thy money was carried, and the suburbs of *Rabiia;* thy silver, thy gold, thy cattle, thy sheep and everything that is thy property, all, I, my bond servants, my messengers, my servants and the Nippurians, did not carry away. *Bêl-nâdin-shumu* gave to *Baga'dâta'*, on condition that no legal proceedings on account of those claims which *Baga'dâta'* and one with the other made, three hundred and fifty gur of barley, one gur of spelt(?), fifty gur of wheat(?), fifty good large jars full of old wine, including the bottles, fifty good large jars full of new wine, including the bottles, two hundred gur of dates, two hundred female sheep, twenty oxen, five talents of wool. *Baga'dâta'* received from *Bêl-nâdin-shumu* barley, *i.e.*, three hundred and fifty gur; spelt (?), *i.e.*, one gur; wheat(?), *i.e.*, fifty gur; jars, *i. e.*, fifty good vessels full of old wine, including the bottles; jars, *i.e.*, fifty good vessels full of new wine, including the bottles; dates, *i.e.*, two hundred gur; sheep, *i.e.*, two hundred females; oxen, *i.e.*, twenty; wool, *i.e.*, five talents he has been paid. There shall be no legal proceedings *in perpetuo* on the part of *Baga'dâta'*, his bond servants, his messengers, his servants and the men of those cities, and their suburbs, which were entered, *i.e.*, of *Rabiia*, *Ḫazatu* and the suburbs. . . . . by any of them, against *Bêl-nâdin-shumu*, his bond servants, his messenger, his servants and the Nippurians. *Baga'dâta'*, his bond servants, his messengers, his servants and the men of those cities on account of that which they said concerning *Rabiia*, *Ḫazatum*, the suburbs of *Rabiia*, and everything pertaining to that property, none of them shall bring suit again, *in perpetuo*, against *Bêl-nâdin-shumu*, his bond servants, his messenger, his servants and the Nippurians. By the gods and the king they have sworn that they will renounce all claims as regards those charges. *Baga'dâta'* bears the responsibility that no claim shall arise on the part of the men of those cities against *Bêl-nâdin-shumu*, his bond servants, his messengers, his servants and the Nippurians.

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Names of ten witnesses and the scribe. Four seal impressions and a thumb-nail mark of witnesses; also seal of *Baga'dâta'*.

9.

No. 126, Darius II., year 7th, Marchesvan 28th.

Contents: A receipt for the rent of fief lands paid to an official who represented the people that held them, including an acknowledgment of what was given to the crown.

Transliteration:

1. ½ *ma-na kaspu il-ki gamrâti* ^{h}*ṣâb sharri ki-me sha sharri bar-ra u mimma na-da-na-a-tu-u* 2. *sha bîti sharri ḫab-bi sha ultu* ^{arḫu}*Nisannu shattu VII*^{kan} *a-di ki-it* ^{arḫu}*Addaru shattu VII*^{kan} ^{m}*Da-ri-ia-a-mush sharru sha ina muḫ-ḫi* ^{she}*zêru* 4. *zaq-pu u pî shul-pu* ^{iṣu}*qashtu sha* ^{m}*Bêl-ḫa-tin u* ^{h}*bêlê* ^{iṣu}*qashti-shu* 5. *sha ina* ^{âlu}*Bît* ^{m}*Tar-bi-il-im-ma-ḫar-be sha ina shu-pal du. . . .* 6. *sha kishâd* ^{nâr}*Parat Nippur*^{ki} *sha* ^{h}*ḫa-aṭ-ri sha* ^{h}*ba-na-nesha-ai* 7. *sha ina pân* ^{m}*Ri-mut-*^{d}*Ninib aplu sha* ^{m}*Mu-ra-shû-û kaspu a'* ½ *ma-na il-ki shu'âtu gamrâti sha shattu VII*^{kan} *sha ina muḫ-ḫi* ^{iṣu}*qashti shu'âtu* ^{m}*Bêl-û-ṣur-shu* ^{h}*shak-nu sha* ^{h}*ba-na-nesha-ai aplu-sha* ^{m}*Bêl-ab-uṣur ina qât*^{2} 10. ^{m}*Bêl-supê-mu-ḫur* ^{h}*ardu sha* ^{m}*Ri-mut-*^{d}*Ninib ma-ḫir e-ṭir.*

שטר בלאצרש סגנ בנשיא
כספ ש־ זי ארק בנשיא...

Translation:

Half a mine of silver, the complete taxes; a soldier for the king, flour for the king, *barra* and all kinds of gifts for the royal palace, all of it, which, from the month Nisan, year seventh, unto the end of Adar, year seventh of King Darius, is due from the seed field, cultivated and uncultivated, the fief land, held by *Bêl-ḫâtin* and the owners of his fief land; which is in the town *Tarbilimmaḫarbe;* under the . . . . ., which is along the bank of the Euphrates of Nippur, belonging to the overseer of the *Banneshaja*, which is leased to *Rîmût-Ninib*, son of *Murashû*. The silver, *i.e.*, half a mine, those complete taxes for the seventh year, which rest upon that fief land, *Bêl-uṣurshu*, the chief of the *Banneshai*, son of *Bêl-ab-uṣur*, has received from *Bêl-supê-muḫur*, the servant of *Rîmût-Ninib;* he has been paid.

Names of six witnesses, four of whom left impressions of their seals. On the obverse is the following endorsement: "the document of *Bêl-uṣurshu*, the chief of the *Banneshaja* [concerning] the silver which is for (from) the land(?) of the *Banneshaja*.

Annotations: בנשיא, gentilic for *Ba-na-neshu*. Cf. also בנריא, from בנָר, artist or carpenter. Dr. Littmann suggested the reading of the uncertain character in ארקה as ד.

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10.

No. 62, Darius II., year 2nd, Tebet 24th.

Contents: A mortgage. Certain lands are pledged as security for the payment of a debt. Record is also made of the payment of expenses incurred by the obligor in going on a mission for the king, and in addition the cancellation of a former debt, doubtless his payment.

Transliteration:

1. *XX gur sulappu sha* ^{m}*Ri-mut-*^{d}*Ninib aplu sha* ^{m}*Mu-ra-shu-u* 2. *ina muḫ-ḫi* ^{m}*Bi-ba-a aplu sha* ^{m}*Bêl-shu-nu sha* ^{h}*ḫa-aṭ-ri* 3. *sha Bît-*^{h}*Sin-mâgir. Ina* ^{arḫu}*Tashrîtu shattu III*^{kan} 4. *sulappu a' XX gur ina* ^{iṣu}*ma-shi-ḫu sha* ^{m}*Ri-mut-*^{d}*Ninib* 5. *ina* ^{âlu}*Bît* ^{m}*Ik-la-' i-nam-din. Eqil-shu* 6. *zaq-pu u pî shul-pu bît* ^{iṣu}*qashti-shu kishâd* ^{nâru}*Ḫar-ri-pi-qud* 7. *sha ina* ^{âlu}*Bît-*^{m}*Ik-la-' mash-ka-[nu su]luppu a' XX gur* 8. *ina pân* ^{m}*Ri-mut-*^{d}*Ninib.* ^{h}*Rashû(û) sha-nam-ma a-na muḫ-ḫi* 8. *ul i-shal-laṭ a-di* ^{m}*Ri-mut-*^{d}*Ninib ra-shû-us-su* 9. *in-niṭ-ṭi-ir. Sulappu shîm ṣi-di-tum* ^{subât}*lu-bu-ush* 10. *u û-nu-ut ina shipri a-na ṣi-bu-ut sha sharri* 11. *a-na a-la-ku a-na Uruk*^{ki} *nadna(-na)-shu e-lat û-an-tim maḫrîtum(-tum)* 12. *sha ina muḫ-ḫi-shu.*

Translation:

Twenty gur of dates due to *Rîmût-Ninib*, son of *Murashû*, by *Bîbâ*, son of *Bêlshunu*, who is the overseer of *Bît-Sin-mâgir*. In the month Tishri of the third year, the dates, namely, twenty gur, he shall pay according to the measure of *Rîmût-Ninib*, in the town *Bît-Ikla'*. His field, cultivated and uncultivated, his fief estate situated on the bank of the canal *Ḫarripiqûd*, which is in *Bît-Ikla'*, is held by *Rîmût-Ninib* as a pledge for the dates, namely, twenty gur. Another creditor shall not have power over it until the claim of *Rîmût-Ninib* has been satisfied. Dates, the price of food, clothing and an outfit in going to Erech, on a mission, according to the request of the king, are given him besides a former debt which was against him.

Names of seven witnesses and the scribe. Seal impressions of three witnesses, and the thumb-nail mark of *Bîbâ*.

11.

No. 94, Darius II., year 4th, Sebat 8th.

Contents: An assignment of a debt, with the security which was pledged for its payment, to another; with a penalty attached should the original creditor seek to recover against the security pledged.

Transliteration:

1. *I ma-na kaspu sha* ^{m}*Ia-a-da-aḫ-Ia-a-ma aplu sha* $^{m\,d}$*Shamesh-la-di-in* 2. *sha ina muḫ-ḫi* ^{m}*Sha-*^{d}*Marduk-ul-îni aplu sha* $^{m\,d}$*Bêl-nâdin u* ^{h}*bêlê* ^{iṣu}*qashti-shu* 3. *u eqli-shu-nu.*

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Bît ^{iṣu}*qashti-shu-nu zaq-pu u pî shul-pu* 4. *sha ina* ^{âlu}*Bît* ^{h}*rab-ú-ra-a-tu sha kishâd* ^{nâr}*Ḫar-ri-pi-qud* 5. *mash-ka-nu kul-lu. Kaspu a' 1 ma-na* ^{m}*Ia-a-da-aḫ-Ia-a-ma* 6. *aplu shu* $^{m\,d}$*Shamesh-la-di-in ina qât*^{2} ^{m}*Ri-mut-*^{d}*Ninib* 7. *aplu shu* ^{m}*Mu-ra-shû-ú a-na muḫ-ḫi* ^{m}*Sha-*^{d}*Marduk-ul-îni* 8. *u* ^{h}*bêl*^{2} ^{iṣu}*qashti-shu ma-ḫir e-ṭir. Mimma dînu* 9. *u ra-ga-mu sha* ^{m}*Ia-a-da-aḫ-Ia-a-ma a-na muḫ-ḫi* 10. *eqlu sha* ^{m}*Sha-*^{d}*Marduk-ul-îni a-na âmu(-mu) ṣa-a-tu itti* ^{m}*Ri-mut-*^{d}*Ninib ia-a-nu.* 11. *Ina âmu(-mu) dînu u ra-ga-mu* ^{m}*Ia-a-da-aḫ-Ia-a-ma* 12. *ana muḫ-ḫi eqli shu'âtu ú-shab-shû-ú X ma-na kaspu sha la dînu i-nam-din lu-ú ú-an-tim sha ra-shu-tu* 13. *sha ina muḫ-ḫi* ^{m}*Sha-*^{d}*Marduk-ul-îni u eqlu bît mash-ka-nu* 14. *ina bid* ^{m}*Ia-a-da-aḫ-Ia-a-ma te-la-' e-ṭir-tu* 15. *shi-i*

Translation :

One mine of silver is the claim of *Iâdaḫ-Iâma*, son of *Shamesh-ladin*, which is against *Sha-Marduk-ul-îni*, son of *Bêl-nâdin*, and the tenants of his fief land, and their field. Their *bît-qashti*, cultivated and uncultivated, situated in the town *Bît-rab-urâtu*, at the bank of the canal *Ḫarripiqûd*, is held as a pledge. The silver, *i.e.*, one mine *Iâdaḫ-Iâma*, son of *Samesh-ladin*, has received from *Rîmût-Ninib*, son of *Murashû*, charged against *Sha-Marduk-ul-îni*, and the tenants of his fief land; he has been paid. There shall be no legal proceedings whatsoever *in perpetuo* with *Rîmût-Ninib* by *Iâdaḫ-Iâma* on account of the field of *Sha-Marduk-ul-îni*. If *Iâdaḫ-Iâma* institutes legal proceedings against that field he shall pay ten mana of silver without legal process. The certificate of debt which was taken out against *Sha-Marduk-ul-îni* and the field, the pledged estate, on the name of *Iâdaḫ-Iâma*, is a guarantee (namely for *Rîmût-Ninib*).

Names of eight witnesses and the scribe. Seal impressions of four witnesses, besides the thumb-nail mark of *Iâdaḫ-Iâma*.

12.

No. 59, Darius II., year 2nd, Marchesvan 3rd.

Contents : An inventory concerning two hundred jars of wine which *Rîmût-Ninib*, empowered by his clients, and according to the advice received, delivered to the employé of another, who had the latter's order.

Transliteration :

1. *CC* ^{karpatu}*dan-nu kurunni la-bi-ri ma-lu-ú ṭâbu* 2. *ina lib-bi 20* ^{karpatu}*dan-nu kurunni 1 gur A-AN u 1 pi A-AN* 3. *shattu shalshû(-ú) sha* ^{m}*Ri-mut-*^{d}*Ninib aplu sha Mu-ra-shu-ú* 4. *sha qât*^{2} $^{m\,d}$*Bêl-ka-ṣir aplu sha Aḫ-êrish u* ^{m}*Qu-un-na-a* 5. *aplu sha* $^{m\,d}$*Bêl-a-su-ú-a u ki-na-at-ti-shu-nu* 6. *a-ki-i pî sha* $^{m\,d}$*Ninib-nâdin aplu sha* $^{m\,d}$*Ninib-êrib dan-nu a'* 7. *CC karpatu* $^{m\,d}$*Nabû-na-din aplu sha* $^{m\,d}$*Bêl-ka-ṣir ina na-ash-par-tum* 8. *sha* ^{m}*La-ba-shi aplu sha* $^{m\,d}$*Nabû-bêl-uballiṭ(-iṭ)* ^{h}*paq-du sha bîti mâr*

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sharri 9. *ʰshak-nu sha* $^{m\,d}$*Nabû-na-din ina qât*[2] $^{m\,d}$*Bêl-kâṣir u* ^{m}*Qu-un-na-a* 10. *u* ^{ʰ}*ki-na-at-ti-shu-nu ma-ḫi-ir e-ṭir* 11. *Ú-sha-az-az-zu* $^{m\,d}$*Nabû-na-din dan-nu a' CC karpatu* 12. *it-ti* ^{m}*La-ba-shi aplu sha* $^{m\,d}$*Nabû-bêl-uballiṭ(-it)* 13. *u* ^{ʰ}*am-ma-ri a-kal-la-nu sha* ^{m}*Ri-mut-*^{d}*Ninib* 14. *a-na* $^{m\,d}$*Bêl-kâṣir* ^{m}*Qu-un-na-a u* ^{ʰ}*ki-an-at-ti*[*shu-nu*] 15. *i-nam-din sha e-ṭir dan-nu a' CC karpatu.*

Translation:

Two hundred good jars full of old wine, of which there shall be twenty jars of one *gur* and one *pi*-size of first class three-year-old wine, held by *Rîmût-Ninib*, son of *Murashû*, empowered by *Bêl-kâṣir*, son of *Aḫ-êrish* and *Qunnâ*, son of *Bêl-âsûa* and their families. According to the message of *Ninib-nâdin*, son of *Ninib-êrib*, the jars, *i.e.*, two hundred, *Nabû-nâdin*, son of *Bêl-kâṣir*, by the authority of *Lâbâshi*, son of *Nabû-bêl-uballiṭ*, superintendent of the house of the prince and master of *Nabû-nâdin*, has received from *Bêl-kâṣir*, *Qunnâ* and their families. *Nabû-nâdin* shall leave the jars, *i.e.*, two hundred, with *Lâbâshi*, son of *Nabû-bêl-uballiṭ*, and *Rîmût-Ninib's* inspector of food, delivering them for *Bêl-kâṣir*, *Qunnâ* and their families, that which is paid for, namely two hundred jars.

Names of ten witnesses and the scribe. Seal impressions of four witnesses, and of *Nabû-nâdin*.

Aramaic endorsement: שטר לבש, "document of *Lâbâshi*."

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CONCORDANCE OF PROPER NAMES.

Abbreviations.

b., brother; **cf.**, confer; **d.**, daughter; **det.**, determinative; **f.**, father; **f.**, following page; **ff.**, following pages; **gf.**, grandfather; **gs.**, grandson; **l. c.**, *loco citato;* **m.**, master, mistress (employer); **mo.**, mother; **n.**, nephew; **p.**, page; **pp.**, pages; **q. v.**, *quod vide;* **s.**, son; **sc.**, scribe; **si.**, sister; **u.**, uncle; **w.**, witness.

Ar., Aramean; **Arb.**, Arabic; **Bi.**, Biblical; **Eg.**, Egyptian; **He.**, Hebrew; **Na.**, Nabatean; **Np.**, Neo-Punic; **Pa.**, Palmyrene; **Pe.**, Persian; **Ph.**, Phœnician; **Pu.**, Punic; **Sa.**, Sabean; **Th.**, Thamudenian.

B. A., *Beiträge zur Assyriologie;* **Ed.**, Editor; **Z. A.**, *Zeitschrift für Assyriologie.*

Determinatives: **d.**, *deus, dea;* **f.**, *femina;* **h.**, *homo* (*amêlu*); **m.**, *mas;* **pl.**, plural.

[ ] = text restored. * before a name indicates foreign origin of the same. The numbers refer to the cuneiform texts of the autograph plates. Names known from Vol. IX are underscored. An additional IX following the name indicates that the peculiar writing is confined to Vol. IX. To avoid repetition, all such matters referring to their interpretation as given in Vol. IX, is omitted in Vol. X.

I. Names of Persons.

1. Masculine Names.

*Ab da-', 119 : 2, 9 | 120 : 2.

Abu-li-ti-' (cf. *Aḫu-li ti-ia, Aḫu-li-ti-', Aḫu-li-'*), f. of *Ṭîbia*, 59 : 16 | 40 : 11, 15 | 108 : 13.

Abu-ul-'id‡

1. *hsipirri*, 5 : 7.
2. 38 : 8.

*A-dar-ri-ili† (cf. Pu. יערבעל(א), f. of *Mannuluḫâ*, 46 : 2.

Addannu IX. to be read *Taddannu*, *q. v.*

*Ad-di-ia (cf. *Ḫaddiia*, and [*Id-di-ia* and *Id-ia*—Ed.] cf. Ar יעדיה), in *âluḪaṣṣi'ti sha Addîia*, 91 : 7.

dAd-du-abu-uṣur, in *Nâru sha mAddu-abu-uṣur*, 117 : 3.

*Addu(dIM)-ra-am mu (cf. Na. אדרמו), f. of *Mushêzib-Bêl*, 126 : 14.

**dAd-gi-shi ri-za-bad-du, dAd-gi-shi-ri-zab-du‡ (Ar. docket אנשירזבר), s. of *Bêl-erba*, 55 : 1, 8, R.

† For AN-MESH = Heb. אל I have transliterated *îli* as in Vol. IX. *Ilî* would have been better, cf. *Intro.*, pp. 12 f. Cf. *Ia-ash-ma-aḫ-i-el*, C. B. M., 1352 : 17; also *Ia-aḫ-za-ar-ilu*, Ranke, *Personal Names*, with *Ia-aḫ-za-ar-i-il*, C. B. M., 1235. [Cf. also Edit. Preface. This Aram. name must be interpreted in connection with *Ili-ḫa-da-ri*, below. In view of the latter writing (*ḫa* and *da*) the root can only be עדר(ו). From the same root I derive (with Johns, *Assyr. Deeds*, III, p 198) the name of the Assyrian Eponym *A-dar-ilu(i)*, written also *Ad-ri-ilu(i)*, which Zimmern (*K. A. T.*[3], p. 435) would compare with *Watar*(יתר)-*ilu*. The name, however, cannot be translated "the help of the god" (Johns), but "The god has helped" (Perf. of Qal). It corresponds exactly with Bi. עזרי־אל and עזרי־אל. That *A-dar-ri-ili*, taken by itself, could be read also *A-tar-ri-ili*, "Atar is god," follows from Strassmaier, *Camb.*, 145 : 12 (*A-tar-ri-id-ri*), the "*ri*" in both cases probably being due to the "*i*" following.—Ed.]

‡ [Apparently the text had ד (Addi). As to the writing *Addi* alongside of *Ad, Addu, Adad*, cf. Zimmern, *K. A. T.*[3], p. 444.—Ed.]

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*Ad-ra-ḫu-ú ["God Ad(du)" or "Abu is loving"—Ed.],† in Ḫuṣṣêtu sha Ad-ra-ḫu-ú, 99 : 2.

*A-du-me-e [Ar. = dAd-umê, cf. dAdad(dIM)-ni-me-e, Strassm., Camb. 19 : 22, Pa. אד־אום (also Aḫ-umê-sha)—Ed.], f. of Siḫa'. 66 : 13, U. E.

*Aḫ[Uḫ?]-da-ga, f. of Dûûḫabbe, 119 : 17 | 120 : 13.

Aḫê-iddina

1. f. of Bariki-ilu, 123 : 8.
2. f. of Ninib-gâmil, 14 : 20 | 48 : 18 | 49 : 2.
3. f. of Ninib-nâdin, 48 : 18 | 49 : 2. Id. with No. 2.

Aḫê- BA-A, or Aḫê-iqîsha(-a)‡

1. f. of Bêl-nâdin-shumu, 91 : 6.
2. f. of Taddannu, 114 : 15.

Aḫê utîr (GUR)

1. f. of Bêl-ittannu, 26 : 3.
2. f. of Ninib erba, 4 : 4.

*Aḫ-ma-na-' (or Ûḫ-ba-na-', cf. Bi. אחבָּן) [probably to be read Ûḫ-ma-na-' and identical with U'-ḫu ma-na-', q. v.—Ed.], s. of ..., b. of Barikki Bêl, 53 : 1, 14, 18, U. E.

Aḫ(u) a-ba-u (cf. Ne. אחאב), s. of Zabdîia, 93 : 4.

Aḫ(u)-êrish (and e-ri-ish), f. of Aḫ-iddina, 4 : 1 | 111 : 15, U. E. | 117 : 20 | 121 : 8, f. of Bêl-kâṣir, 4 : 1 | 59 : 4.

*Aḫ(u)-ia-a-ma-nu-ush,§ m. of Mannu iqabu, 84 : 17 | 85 : 4, 10, U. E.

Aḫ(u)-iddina

1. s. of Aḫ-êrish, b. of Bêl-kâṣir, 4 : 1, 13 | 111 : 15, U. E. | 117 : 20 | 121 : 8.
2. s. of Iddinâ, 48 : 4.
3. s. of Iddina-Bêl, 9 : 34.
4. s. of Lâbâshi, b. of Sûlim-îlâni, 36 : 18 | 37 : 16 | 57 : 16 | 63 : 12.
5. s. of Nidintum-Bêl, b. of Nabû-rê'ûshunu, b. of Zabdîia, b. of ... za-a, 25 : 2.
6. s. of Rê'ânnu, 26 : 10.
7. s. of Shum-iddina, 29 : 16.
8. s. of Zuzâ, 100 : 11, Lo. E.
9. f of Iddina-Bêl, 10 : 4.
10. 96 : 7, R.

Aḫ(u)-it-tan, s. of Bêl-nâdin, 27 : 4.

Aḫu-la-ri im,‖ in âluBît-Aḫu-larim, 107 : 5.

Aḫu-li-', in nâruAḫu-li', 43 : 4 | 112 : 4, 10.

Aḫu li-ti-', Aḫu-li-ti-ia (cf. Abu-li-ti-')

1. f. of Nabû muballiṭ, 51 : 5.
2. f. of Ninib-ibni, 20 : 4.

Aḫu nu ur-', Aḫu-nûri-' (cf. Bi. אבנר—Ed.)

1. s. of Qudda, 115 : 18, R. E.
2. s. of Uballiṭsu-Marduk, b. of Iddina-Marduk, 45 : 16 | 130 : 25, Lo. E. | 131 : 24, Lo. E.

Aḫu-sha-nu (Ar. docket אחושן, 131 : R., also on an unpublished docket, Vol. IX, No. 2)

1. s. of Aplâ, sc. 87 : 14 | 110 : 14 | 122 : 19.
2. s. of Bêl-êṭir, 131 : 1, 18, 21, R.
3. s. of Bibânu, 63 : 14 | 111 : 14, R. E. | 115 : 19.
4. f. of Amêl-Bêl, 11 : 7.
5. f. of Bêl-abu-uṣur, 37 : 19. Id. with No 4.
6. f. of Bêl-êpush, 114 : 17.

† [Cf. the female name AD-ra-ḫi-i (Johns, Assyr. Deeds, 245 : 7). In view of such names as Si-'-ra-ḫi-i and Adad-ra-ḫa-a-u (Johns, l. c., 742, Obv. 28) and Nabû-ra-ḫi-i and Nabû-ra-ḫi-ia, below, it is clear that AD represents a deity which may have been Abi ("father") or Ad. I prefer the reading of Ad in view of Adad(U)-raḫâu, for names like Bi. אד־כָּאל, Na. אד־רכו, and Pu. יתנ־אד (Lidzbarski, Handbuch, pp. 209, 292) point to the existence of a Semitic deity אד, which evidently is only shortened from Adad or Addu. Cf. the name A-du-me-e, i e., dAd-umê, below, alongside Adad(dIM)-umê, also הדד alongside of הדד in Ar. proper names (Lidzbarski, l. c , p. 258), and שא alongside שכש (cf. Pa. אכר־שא, transcr. αμαρ-σαρων, Lidzbarski, l. c., p. 221), Ûi and Hu alongside of Aḫi and Aḫu (cf. Ûi'dûri', below), etc. Cf. also Dad(d)a(i, u) and Adadi.—Ed.]

‡ BA = iqîsha in proper names is usually accompanied by sha. Sha in these texts is frequently written like A. (cf. Sign List, and also Introd., Vol. IX, p. 17), yet on the two tablets in which this name appears this peculiarity does not exist. [The Editor is inclined to transliterate Aḫê-iqîshâ and to regard it as the fuller form of Iqishâ, both being abbreviated (therefore â at the end instead of a) from "Aḫê-iqîsha + Deity." In support of this theory he points out that both are called "father of Taddannu," and that according to the Aram. docket Bêl-makîn-aplu (78 : R.) may be read Bêl-kinâ. From this it would follow that also abbreviated names consisting of two elements may receive the ending aj or â. Cf. Mannu-ki-ia, below.]

§ [Cf. also Aḫi-ia-um-nu, Johnson, Assyr. Deeds, 625, Obv. 12. Cf. also Johnson, Doomsday Book, p. 61. In all probability, however, the two names must be separated, the latter being Semitic, while Aḫiâmanush (= Aḫamanish, for which cf. Hüsing, Die iran Eigennamen, p. 42) is Iranian = Haḫâmanish. The Iran. element manish appears here as manush in Babylonian, just as μανος (instead of the regular μανης or μενης) in the Greek Χορσόμανος.—Ed.]

‖ Cf. Mâru-la-rim, Ilu-la-rim, Milki-larim, etc. Cf. Johns, Ass. Deeds, and Ed. Preface.

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7. f. of *Bêlshunu*, 22 : 12.
8. f. of *Iâdiḫu-ilî*, 46 : 4.
9. f. of *Ninib-aḫ-iddina*, 90 : 11, U. E. | 92 : 16 | 127 : 16 | 129 : 15.
10. f. of *Taddannu*, 37 : 19. Identical with No. 5.
11. f. of ...., 28 : 13.
12. *h[sipir]ri sha Murashû*, 129 : 11.
13. 86 : 9.

Aḫu ti-', 99 : 14.

Aḫ(u)-i-me-e-shu,† 33 : 11.

Aḫu ú-na-a (cf. Ar. אחוני)
1. f. of *Nabû-balâṭsu-iqbi*, 1 : 17.
2. *hshaknu sha hkashkaddinnê*, 63 : 4, 6, 8.

Aḫ(u)-'-ú, *Aḫu-'-a*
1. s. of *Nabû-kâṣir*, 51 : 4.
2. s. of *Zimakki*, 37 : 18.

Ak-ku-da(?)-nu, f. of *Milḫi-abu-uṣur*, 75 : 5.

**dAl-te eḫ-ri nûri-'*‡ (cf. *dIlteḫiri-abi*), 34 : 10.

Amêl Bêl[1,2]
1. s. of *Aḫushunu*, 11 : 7.
2. f. of *Bêl-nâdin*, 16 : 19 | 17 : 2 | 110 : 3.
3. f. of *Ninib nâṣir*, 74 : R | 122 : 18.

**Am-ma-shi-'* (cf. Bi. יָנִקְשִׁי and יָנִקְשָׁא), 33 : 11.

A-na Bêl-u-pa-qa, also written *Bêl u-pa-qa*, 51 : 16, L. E. ("Upon Bel I wait patiently") *hshaknu hshushanipl sha bit Zuzâ*, *hshaknu sha hkizazapl sha bît Zuzâ*, s. of *Bêl-êṭir*, gs. of *Ninib-nâṣir*, 58 : 11 | 65 : 15, Lo. E.

Ana-mûti-shu (not *Taz-kur-shu*, Vol. IX)
1. s. of *Taqîsh*, 10 : 12.
2. f. of *Ninib-nâṣir*, 45 : 2.

**A-na-'-ili*,§ *hshaknu maṣṣaru bâbânî*, s. of *Zabaddu*, 128 : 20, Lo. E.

dA-num-ai, 101 : 10.

dA-num-ana-kussi-shu, 101 : 5.

dA-num-ik-ṣur, 101 : 9.

dA-num-muballiṭ(-iṭ)
1. f. of *Shum-iddina*, 34 : 2.
2. 101 : 6.

Ap-la-a, *Apla-a*
1. s. of *Bau-nâdin*, 11 : 8.
2. s. of *Bazuzu*, b. of *Nabû-raḫîlu*, 31 : 2, Lo. E.
3. s. of *Bêl-balâṭsu-iqbi*, 9 : 31, R. E. | 23 : 14 | 24 : 13 | 43 : 21 | 51 : 18 | 75 : 14 | 76 : 15, U. E. | 83 : 12, L. E. | 88 : 15, Lo. E. | 89 : 12 | 91 : 19, L. E. | 128 : 15.
4. s. of *Ea-ibni*, *mâr hBâbilîki*, 93 : 14.
5. s. of *Harmaḫi'*, 1 : 2, 7, 9, L. E.
6. s. of *Harrimaz*, 86 : 14.
7. s. of *Ili-natanu*, 55 : 14.
8. s. of *Marduk-bêlshunu*, b. of *Bêl shar-uṣur*, 61 : 16, U. E.
9. s. of *Nidintum-Bêl*, 107 : 7.
10. s. of *Ninib-nâdin*, 8 : 11 | 23 : 15 | 36 : 18 | 41 : 15 | 54 : 17 | 50 : 18 | 57 : 15 | 62 : 18 | 74, L. E. | 75 : 18 | 76 : 17 | 80 : 18 | 81 : 15, L. E. | 90 : 12 | 91 : 20 | 96 : 15 | 100 : 12 | 103 : 12.
11. s. of *Rîbât*, sc., 124 : 14.
12. s. of *Silim-Bêl*, 35 : 16.
13. s. of *Silim-âlâni*, 8 : 11 | 24 : 16 | 88 : 19 | 94 : 20 | 125 : 19, Lo. E.
14. s. of *Bêl*...., 77 : 2, 8.
15. s. of ...., 37 : 16 | 42 : 16.
16. f. of *Aḫushunu*, 87 : 14 | 110 : 14 | 122 : 19.
17. f. of *Balâṭu*, 47 : 20.
18. f. of *Bannu-êrish*, 48 : 3 | 49 : 17.
19. f. of *Bêl-eṭir*, 126 : 14, Lo. E.
20. f. of *Bêl-ibni*, 104 : 9 | 123 : 12.
21. f. of *Ili-zabadda*, 32 : 19 | 70 : 14, L. E.
22. f. of *Lâbâshi*, 128 : 19.
23. f. of *Makkûr-Bêl*, 59 : 17 | 60 : 17 | 66 : 14 | 70 : 16.
24. f. of *Nabû-îna-kîri*, 52 : 18.
25. f. of *Ninib êṭir*, 104 : 9. Identical with No. 20.
26. f. of *Taddannu*, 71 : 8, 11, U. E. | 101 : 24, L. E.
27. *hdaianu sha bâbu sha Gubara*, 128 : 14, U. E.
28. 69 : 5.

**Aq-bi-ili* (*A-qa-bi-ili*, *Aq-qab-bi-ili* IX)
1. f. of *Haqta* [12 : 2].
2. f. of *Nabû-natannu*, 64 : 7.
3. *hsipirri sha...*, 113 : 15.

**A-qu-bu*
1. f. of *Hinnunâ'*, 64 : 4.
2. f. of *Manna-ki-ilaḫi*, 64 : 4.

Ardi-Bau (*dBâbu*)
1. s. of *Shamash-shar-uṣur*, 33 : 10.
2. f. of *Sin-nâdin-aḫu*, 51 : 22 | 59 : 20.

Ardi-Bêl
1. s. of *Bêl-iqîsha*, 8 : 4 | 24 : 13.
2. s. of *Sa'ga'*, b. of *Nâdin*, 61 : 3.
3. f. of *Bêl-kishir*, 7 : 12 | 13 : 13 | 33 : 16 | 34 : 18 | 50 : 14 | 51 : 20 | 61 : 18 | 73 : 8 | 74 : R. | 81 : 14 |

† Cf. *dRammân u me-'*, Strass., *Camb.* 253 : 14.

‡ [Ar. "The Moon-god is my light." On *Ilteḫri* = אל-שהרי, see Editorial Preface and cf. גרם-אלשהרי—Ed.]

§ [= *יָנָה-אל, "God has answered (my prayer)," cf. *Ili-na-ni-'*, Vol. IX.—Ed.]

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82 : 15, L. E. | 94 : 17, U. E. | 101 : 28 | 112 : 17, L. E. | 117 : 14, L. E. | 121 : 7 | 124 : 10.
4. f. of *Nergal-nâdin-aḫu*, 12 : 12 | 60 : 19.
5. f. of *Ninib nâṣir*, 107 : 9.

Ardi-E GAL-MAḪ (not *Ardi-Ekallu-rabû*, Vol. IX.)†
1. s. of *Nâdin*, 98 : 16 | 112 : 19 | 125 : 17, Lo. E.
2. f. of *Ninib-aḫ-iddina*, 2 : 13 | 4 : 24, Lo. E. | 14 : 18 | 36 : 17 | 37 : 15 | 45 : 19 | 61 : 21, R. E. | 79 : 13, L. E. | 82 : 16, U. E. | 96 : 16 | 103 : 13 | 127 : 15, Lo. E.

Ardi-Gula (ᵈ*Gu-la* or ᵈ*ME-ME*.)
1. s. of *Lâbâshi*, 55 : 15.
2. s. of *Ninib-ibni*, 130, U. E. | 131 : 26, U. E.
3. s. of *Ninib-nâdin*, 4 : 26 | 50 : 17 | 90 : 12, U. E. | 102 : 19, L. E.
4. f. of *Itti-Ninib-ina*, 108 : 12.
5. f. of *Ninib-aḫ-iddina*, 48 : 2 | 49 : 17.
6. f. of *Nuskn-nâdin*, 132 : 22.
7. b. of *hardu sha Siṭinu*, 117 : 4, 7, 9, R.

Ardi-ia and *Ardi-iâ*
1. s. of *Bulluṭâ*, 4 : 26 | 26 : 21 | 41 : 14 | 45 : 16 | 50 : 16, Lo. E. | 69 : 18 | 72 : 14 | 75 : 15, U. E. | 83 : 13, U. E. | 91 : 20, L. E. | 92 : 18.
2. s. of *Kiribtu*, 2 : 11 | 9 : 33, U. E.
3. s. of *Ninib-aḫ-iddina*, 70 : 13, U. E. | 72 : 13 | 80 : 17 | 94 : 18 | 96 : 14 | 97 : 18, R. | 100 : 11, Lo. E. | 102 : 15, U. E. | 125 : 15, U. E. | 129 : 14.
4. s. of *Tâbia*, 7 : 12.
5. s. of *Ubâr*, b. of *Lâbâshi*, 2 : 15 | 3 : 17 | 122 : 14, L. E.
6. s. of ....., 3 : 15.
7. f. of *Ninib-êrib*, 68 : 10.

Ardi-ilu-rabû
1. s. of *Ea-nâdin*, 42 : 2, L. E.
2. 101 : 11.

Ardi-Marduk (ᵈ*SHU*), f. of *Bêl-aḫê-iddina*, 111 : 17.

Ardi-Ninib‡
1. s. of *Dannâ*, 54 : 16.
2. s. of *Erbâ*, 45 : 3.
3. s. of *Iqâbu*, 68 : 7.
4. s. of *Nisḫar-Bêl*, 35 : 20.
5. s. of *Shiriqtim*, 68 : 9 | 122 : 16.
6. s. of *Shulum-Bêlilu*, b. of *Bêl-ittannu*, 23 : 2.
7. f. of *Bêl-nâdin-shumu*, 77 : 16.
8. f. of *Nâ'id-Ninib*, 15 : 20 | 16 : 12.
9. f. of *Ribât*, 47 : 3.
10. f. of *Shamesh-nûri'*, 130 : 1.
11. f. of ....., 45 : 20 | 61 : 20.
12. 70 : 5 | 127 : R.

Ar-ḫa (?) ...., in *âluBît mAr-ḫa* (?) ...., 32 : 6, 9.

**Ar-sha-am*, *Ar-sham-mu* (cf. Ar. ארשם, also the patron *harshammai*), 100 : 4, 7, U. E. | 111 : 4, 11 | 113 : 4)
1. f. of *Nabû-mushêtiq-urru*, 128 : 4, 10, 12, R.
2. m. of *Bêl-supê-muḫur*, 130 : 2 | 131 : 2 | 132 : 2, 5, 13, L. E.

**Ar ta bar ra-'*, *Ar-ta-bar-ri(u)*
1. m of *Bariki-Îâma*, 60 : 3. 8, 11.

**Ar-ta-aḫ-sha-ar* IX, *Ar-taḫ-sha-ri*
1. m. of *Bazuzu*, 58 : 11, U. E.
2. m. of *Nidintum-Shamash*, 58 : 13.
3. m. of *Pamânu*, 88 : 9.

**Ar-ta-sur-ru* (Pc. Ἀρτασ(σ)ερρης), *hardu sha Gubarri*, 114 : 14.

**Ar-tu-uḫ-ú-ba-na-'* (Pc.), m. of *Artapam*, 129 : 18, Lo. E.

**Ar-tu-pir-na-'* (Pc. Ἀρταφερνης), s. of *Ḫammasu'*, 89 : 16, R.

**Ar-tu-ú-pa-am* [Pc.]§, *hardu sha Artuḫubana'*, 129 : 17, Lo. E.

**Ar-za-'* (cf. Pc. *Ārzū*, and *âluA-ra zu-ú-a*, 43 : 5),‖ in *âluBît-Arza'*, 46 : 7, 10.

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† *E-GAL-MAḪ* is identified with Nippur as well as Ur and Nisin, cf. Code of Hammurabi, Col. II, and the name of a gate in Nippur, *abullu E-GAL-MAḪ*. In Vol. IX it is abbreviated *abullu MAḪ* read "*abullu rabû*" in Intro. King, *Letters and Inscriptions of Hammurabi*, Vol. III, p. 36. Cf. *hmâr-DÛR-AN-Ki-ai* (*C. B. M.*, 5516), also connected with the temple at Nippur. According to Prof. Hilprecht, *E-GAL-MAḪ* on Const. Ni. 611 : 11 has the determ. *d*.

‡ The god *NIN-IB* in this period was pronounced quite differently. Cf. Introduction, p. 8. The usual transliteration, *Ninib*, however, is retained, because a definite reading אנרשת has not as yet been ascertained.

§ [*Arta* + *apām*, change of *a* into *u* (*o*) caused by the following labial, cf. '*Iprâdu-pirna*' = *Frâta-farnah*.—Ed.]

‖ [Cf. also *Ar-za-'* a slave of *Bêlsharuṣur*, Strassmaier, *Nabonidus*, and *Ar-ri-zu*, Johns, *Assyr. Doomsday Book*, p. 45. This and the following name, *Ashkula'*, are probably Semitic, cf. Bi. אשכול.—Ed.]

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*.Ish-ku-lu-'† (cf. Pe. *Ashkalū*?), s. of *Ish*...., 5 : 19.

**Ash-pa-za-an-da-'* (Pe. = *Aspa-zanta*), 66 : 4.

Ashur(dḪI)-*UR*?-*ibni* ‡ f. of *Ninib-nâṣir*, 23 : 17.

**As-pa'-da-as-ta, As pa-'-da-as ta-'* IX, f. of *Baga'mîri*, 50 : 6.

A-ta-mar-dA-nu-us-su,§ "I saw his divinity," f. of *Nidintum*, 21 : 3.

**At-tar-a*.. IX, correct text into *BIL.KIRRUD-ai*, *q. v.*

**dBa-ga-' da-a-ta(i, u) Ba-ga-'-da-ta-'*

1. s. of *Bêl-nâdin*, *hushtaribari*, 9 : 1, 9, 13, 17, 18, 22, 29, R.
2. s. of *Kaka'*, 66 : 3, 9, R.
3. f. of *Bêl-nâdin*, 111 : 12, L. E.

**Ba-ga-'-mir-ri, Ba-ga-'-mi-i-ri* IX, *Ba-ga-'-a-mir-ri* IX, s. of *Aspa'dasta*, 50 : 5, Lo. R.

**Ba-ga-'-pa-tu* (Pe. Βαγαπατης), f. of *Baga'zushtum*, 53 : 25, Lo. E.

**Ba-ga-ra-ab*(*p*?), *Ba-gi-ra-a*(*b*)*p*(?) (Pe.), s. of *Unad*, *hushtabarri sha sharri*, 15 : 19, Lo. E.

**Ba-ga-'-zu-ush-tum, Ba-ga-zu ush-tum* IX, s. of *Baga'-pâtu*, *hshakhu sha hin-du-ni-ba-ai*, 53 : 24, Lo. E. | 70 : 6, 9, R.

**Ba-gi-'-a-su, Ba-gi ia-a zu* IX, f. of *Taddannu*, 100 : 8, U. E.

**Ba-gi-en-na-'* (cf. *Ba-gi-ia-a-nu* IX), s. of ....*zishu*.., 70 : 17.

**Ba-gu-ush, Ba-gu-shu* IX (cf. Pe. *Bāghūsh*), in dluHuṣṣêti *sha Bagush*, 97 : 8.

**Ba-ḫa-ri* (cf. Neo-Pe. *Behārī* ?), in dluBit-mBaḫari, 46 : 12.

Ba-la-ba-shi, 82 : 15, mistake of sc. for *Balâṭu*, cf. U. E., also *Balâṭu*, s. of *Bêlshunu*.

Ba-laṭ-su, in dluBit mBalâṭsu, 35 : 4, 6, 9.

Ba-la-ṭu, Balâṭu

1. s. of *Aplâ*, 47 : 19.
2. s. of *Bêl iqîsha*, 41 : 18 | 57 : 17.
3. s. of *Bêlshunu*, 4 : 25, R. | 33 : 16, Lo. E. | 34 : 17 | 62 : 16, L. E. | 70 : 13, L. E. | 74, R. E. | 82 : 15, U. E. | 89 : 14 | 94 : 19, L. E. | 96 : 14 | 100 : 13 | 102 : 16, Lo. E. | 124 : 11.
4. s. of *Ninib-gâmil*, 56 : 15.
5. s. of *Sîḫa'*, 99 : 3, 4.
6. f. of *Bêl-apal iddina*, *mâr Bâbiliki*, 69 : 18.
7. f. of *Bêl-rê'ushunu*, 1 : 16.
8. f. of *Erba-Bêl*, 17 : 4.
9. f. of *Iddina-Bêl*, 4 : 27 | 24 : 15 | 72 : 14, L. E. | 132 : 24.
10. f. of *Lâbâshi*, 2 : 17 | 41 : 16 | 46 : 22 | 58 : 16 | 61 : 22 | 63 : 11 | 64 : 15 | 72 : 17 | 112 : 20.
11. f. of *Libluṭ*, 68 : 9.
12. f. of *Nabû-bêl-uballiṭ*, 7 : 4, 7, L. E.
13. f. of *Zabîni*, 102 : 7 | 118, U. E.
14. f. of *Zamama-nâdin*, 1 : 16. Id. with No. 7.
15. in *Nâru-mBalâṭu*, 112 : 4, 10.

**Ba*(?)-*li-Ia-a-ma* (cf. Bi. בַּעֲלִיָה), s. of *Zabina'*, 118 : 5, 37.

**Ba-na-di-'-u*, f. of *Iamma'*, 72 : 5.

**Ba-na-Ia-a-ma* (cf. He. בְּנָיָהוּ), s. of *Ṭûb-Iâma*, b. of *Ḫanunani'*, b. of *Zabad-Iâma*, b. of *Zabina'*, 118 : 1, 11, 13, 25, 29, R. E.

dBan-an-na-nâdin, s. of *Nanâ-nâdin*, 59 : 20.

Bâni-ia

1. f. of *IAdirtum*, 2 : 3.
2. f. of *Lâbâshi*, 101 : 27, R. E. | 112 : 18, U. E. | 129 : 14.
3. f. of *Miniâmen*, 76 : 14, U. E.
4. f. of *Ninib-nâṣir*, 52 : 23.

dBan-nu-êrish, dBan-a-ni-êrish IX, *Ban-an-êrish* IX, ‖ s. of *Aplâ*, 48 : 3 | 49 : 17.

Ba-nu-nu, f. of *Taddannu*, 29 : 17.

**Ba-ri-ki, Ba-rik-ki* IX (cf. Pa. בריכי)

1. s. of *Ḫudashshadatu*, 86 : 3, 7, L. E.
2. s. of *Rushnapâtu*, b. of *Bêl-aḫ-iddina*, 7 : 14.

**Ba-ri-ki-a, Ba-rik-ki-a* (Ar. ברכא)

1. *hpaq-qa-du sha mUdrinush*, 103 : 5, 8, L. E.

**Ba-rik-ki-Bêl, Ba-rik-Bêl* IX (cf. Ph. ברכ-בעל)

1. s. of *Bêlshunu*, 7 : 18.
2. s. of....., b. of *Aḫmana'*, 53 : 1, 14, 18, U. E.

**Ba-rik-ki-Ia-a-ma* (cf. He. (נְ)בֶרֶכְיָה), *ardu sha Artabarra'*, 60 : 2, 8.

**Ba-ri-ki-ili, Ba-rik ki-ili, Ba-rik-ili* IX

1. s. of *Bêl-nâdin*, 108 : 14.

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† [Cf. the previous note.—Ed.]

‡ [I regard the *UR* as certain and read *Ashur-baltu-ibni*, "God has created abundance." Cf. *Ashur-balti* (*UR*)-*nisheshu*, Johns, *Assyr. Deeds*, Vol. III, p. 121, and *Nabû-bal-ṭû-ilâni*, dluBa-al-ti-li-shir, Delitzsch, *Handwörterbuch*, p. 177.—Ed.]

§ *A-ta-mar-dAn-nun-su*, Peiser, *Bab. Ver.*, 9 : 12 ; *A-ta-mar-an-nu-su*, *ibid.*, 4 : 24, 6 : 30 ; *A-ta-mar-an-nu-us-su*, *Cyr.*, 148 : 4.

‖ [And dBan-an-na-êrish, s. of *Nanâ-nâdin*, Const. Ni. 603 : 13.—Ed.]

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2. f. of *Bêl-êṭir*, 33 : 20.
3. f. of *Ea-ibni*, 95 : 8, Lo. E.
4. f. of *Zadudiia*, 125 : 21.
5. 72 : 4, U. E. | 116 : 4.

**Ba-ri-ki ilu* (cf. Bi. בְּרַכְאֵל), s. of *Aḫê-iddina*, 123 : 8, L. E.

**Ba-ri-ki-* ^{d}*Il-tam-mesh* [Ar. = ברכ-אל-שמש—Ed.], s. of *Nadir*, 123 : 11.

**Ba-rik-ki(u)-*^{d}*Shamesh(-mesh)*, *Ba-rik(Ba-ri-ki)-*^{d}*Shamesh(-mesh)* IX
1. s. of *Nanâ-êrish*, 7 : 10, Lo. E. | 14 : 16, L. E. | 24 : 17.
2. f. of *Bêl-ittannu*, 40 : 2.
3. f. of *Bisû*, 90 : 2, 7 | 122 : 3, 7.
4. f. of *Nadir*, 99 : 15 | 123 : 11.

**Ba-ru-ḫa-'* (cf. Bi. בָּרוּחַ), † s. of *Dabdama'*, 119 : 16 | 120 : 12.

Bau (^{d}*Bâbu*)-*êrish*, in ^{âlu}*Ḫaṣṣôṭu sha Bau-êrish*, 31 : 5, 8 | 69 : 7.

Bau (^{d}*Bâbu*)-*nâdin*, ^{d}*Ba-u-nâdin*
1. f. of *Aplâ*, 11 : 8.
2. f. of *Nabû-rapa'*, 120 : 4
3. ^{ḫ}*paqdu sha Pitibiri'*, 129 : 16, U. E.

Ba-zu-zu
1. s. of *Bêl-bulliṭsu*, ^{ḫ}*shaknu sa shumêlu*, *hardu sha Artaḫshari*, 58 : 8, U. E.
2. f. of *Aplâ*, 31 : 3.
3. f. of *Nabû-raḫiia*, 31 : 3.

Bêl-abu-uṣur (Ar. docket בלאבצר, 115 : R.)
1. s. of *Aḫushunu*, b. of *Taddannu*, 37 : 19.
2. s. of *Bêl-abu-uṣur*, ^{ḫ}*sipirri sha ina pâni Gubarri*, and ^{ḫ}*shaknu sha* ^{ḫ}*Shamatkunai*, 101 : 24, Lo. E. | 115 : 9, 11 | 118, U. E.
3. s. of *Sha*(?)....., 63 : 5, 8, Lo. E.
4. f. of *Bêl-abu-uṣur*, 101 : 25 | 115 : 9 (13) | 118, U. E.
5. f. of *Bêl-uṣurshu*, 90 : 10, L. E. | 126 : 9, L. E.
6. f. of *Bisû*, 107 : 10, Lo. E.
7. f. of *Miniâmên*, 65 : 18, U. E. | 84 : 13, Lo. E. | 85 : 12, Lo. E.
8. f. of *Nanâ-nâdin*, 117 : 16, Lo. E. | 124 : 6 | 127 : 14, L. E. | 128 : 17, U. E.
9. f. of *Raḫimu*, 112 : 1, Lo. E.
10. f. of *Shabbatai*, 65 : 18, U. E.
11. 43, 11, 16 | 54 : 4 | 101 : 11.

Bêl(*Bêl*^{u})-*aḫ*(*u*)-*iddina*
1. s. of *Bêl-muballiṭ*, 75 : 15, U. E.
2. s. of *Bêl*....., 117 : 18, L. E.
3. s. of *Rushnapâtu*, b. of *Barikkia*, 7 : 14.
4. s. of *Zamama-êrish*, 125 : 21.
5. f. of *Zabûdâ*, 25 : 3.
6. f. .....*anu*, 74 : 21.
7. f. ....., 69 : 12.
8. 69 : 5.

Bêl-aḫ(*u*)-*it-tan-nu*
1. s. of *Bêl-êṭir*, 104 : 8.
2. s. of *Bêl-nâṣir*, 118 : 36, R. E.
3. s. of *Nêdintu Bêl*, gs. of *Bêt-bulliṭsu*, 9 : 32.

Bêl-aḫ(*u*)-*ushabshi*, s. of *Marduk*, ^{ḫ}*ushtarbari*, ^{ḫ}*paqdu sha* ^{m}*Pitibiri'*, 129 : 5, 9, 12.

Bêl^{u}-*aḫ*(*u*) *uṣur*, s. of *Bêl-muballiṭ*, 20 : 3.

Bêl^{u},$^{?}$-*aḫê-iddina*
1. s. of *Ardi-Marduk*, 111 : 16.
2. s. of *Bêlshunu*, 35 : 18.
3. s. of *Lâbâshi*, 122 : 16.
4. s. of *Niniv-êṭir*, 121 : 9.
5. s. ....., 116 : 13.
6. f. of *Kûdin*, 63 : 15

Bêl-ana-mâti-shu (not *Bêl-taz-kur-shu*, Vol. IX), s. of *Bêl-apal-iddina*, 6 : 15.

Bêl-apal-iddina
1. s. of *Balâṭu*, *mâr Bâbiliki*, 69 : 18
2. f. of *Bêl-ana-mâtishu*, 6 : 15.
3. s. of *Bêl-êṭirru*, 1 : 17.

Bêl-apal-uṣur
1. s. of *Bêl-ibni*, sc., 123 : 13.
2. s. of *Nêdintu-Bêl*, sc., 1 : 21.

Bêl-a-su-ni-a
1. f. of *Bêl-idishu*, 15 : 7, L. E.
2. f. of *Lâbâshi*, 15 : 7, L. E. Same as No. 1.
3. f. of *Lakip*, 118 : 34.
4. f. of *Qunnâ*, 59 : 5.
5. f. of *Zabdiia*, 33 : 18 | 34 : 21.
6. 31 : 10.

Bêl-âtir(*DIR*), Vol. IX, read *Bêl-êṭir*(*KAR*)

Bêl^{u}-*baliṭ-su iqbi*, f. of *Aplâ*, 9 : 31, R E. | 23 : 14 | 24 : 13 | 43 : 21 | 51 : 18 | 75 : 14 | 76 : 15, U. E. | 83 : 12 | 88 : 16, Lo. E. | 89 : 12 | 91 : 19, L. E. | 128 : 15.

**Bêl*(*Bêl*^{u},$^{?}$)-*ba-na*
1. s of *Taddannu*, 16 : 15.
2. f. of *Erba-Bêl*, 4 : 22 | 7 : 13 | 13 : 12 | 14 : 17, U. E. | 16 : 16 | 17 : 16 | 18 : 18 | 19 : 17 | 20 : 16 | 21 : 13 | 22 : 12 | 25 : 14 | 31 : 16, Lo. E. | 32 : 17 | 33 :

†[Cf. *Ba-ru-ḫi-ili*, Strassmaier, *Nabuchodonosor*, 361 : 7, and *Ba-ra-a-ḫu*, Johns, *Assyr. Deeds*, 255 : ob. 2; and the probable reading of a city *Bar-ú-ḫu*, Johns, *l. c.*, 70 : *R.* 5.—Ed.]

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17 | 34 : 19 | 36 : 15 | 43 : 22 | 46 : 20 | 48 : 15 | 49 : 14 | 51 : 19 | 57 : 14 | 65 : 19 | 76 : 17 | 81 : 14 | 85 : 15 | 86 : 10 | 88 : 17, U. E. | 89 : 12 | 98 : Lo. E. | 112 : 19 [U. E.] | 113 : 13, U. E.

3. f. of ...., 53 : 21 | 127 : 13.

Bêl-bûl-liṭ(bulliṭ)-su

1. s. of *Mushêzib-Bêl*, *ḫsipirri sha ḫgardu*, 95 : 6, 10, Lo. E.
2. s. of *Talim*, 15 : 18.
3. f. of *Bazuzu*, 58 : 9.
4. f. of *Bêl-dânu*, 8 : 10 | 24 : 14 | [28 : 12] 38 : 13 | 59 : 19 | 112 : 18, L. E. | 132 : 22, U. E.
5. f. of *Bêl-iddina*, 60 : 5, 10.
6. f. of *Bêlshunu*, 7 : 11, U. E.
7. f. of *Bêl*...., 28 : 12.
8. f. of *Kidin*, 67 : 17.
9. f. of *Nabû-kuṣurshu*, 56 : 16.
10. f. of *Nidintu-Bêl*, gf. of *Bêl-aḫ-ittannu*, 9 : 32.
11. f. of *Shaggilu*, 6 : 14 | 7 : 17, Lo. E.
12. f. of *Zamama-nâdin*, 19 : 3.
13. f. ....., 5 : 19 | 72 : 16.
14. 101 : 11.

Bêl(Bêl¹)-da-a-nu, *Bêl-da-nu*

1. s. of *Bêl-bullîṭsu*, 8 : 10 | 24 : 14 | 38 : 13 | 59 : 18, Lo. E. | 112 : 18, L. E. | 132 : 22, U. E.
2. s. of *Lâbâshi*, 47 : 2.
3. s. of ....., 42 : 15.
4. f. of *Bêl-ittannu*, 118 R.
5. f. of *Nabû-ittannu*, 101 : 26, U. E. | 114 : 13.

Bêl(Bêl¹)-êpush(-ush)

1. s. of *Aḫushunu*, 114 : 16
2. s. of *Iqishâ*, 26 : 3.
3. f. of *Shullummâ*, 19 : 3.

Bêl-êrib (Ar. docket בלאריב, 99 : R.)

1. s. of *Bêl-êṭir*, 64 : 12 R. | 67 : 12, Lo. E.
2. s. of *Shum-iddina*, 82 : 18.
3. f. of *ᵈAdgishiri-zabaddu*, 55 : 1.
4. f. of *Ribât*, 54 : 1 | 68 : 2 | 78 : 3 | 99 : 6 | 104 : 1 | 105 : 9 | 106 : 8 | 111 : 6, 13 | 115 : 10, 14 | 123 : 5.
5. f. of *Shum-iddina*, 32, 3, 4.
6. f. of *Zabina'*, 32, 3, 4. Same as No. 5.

Bêl-êrish

1. s. of *Bêl-gimil*, *ḫshanû sha Lâbâshi*, *ḫshaknu sha ḫmagullai*, 81 : 18.
2. s. of *Bêl-muballiṭ*, 2 : 12.
3. f. of *Mushêzib-Bêl*, 39 : 15 | 40 : 13.

Bêl-e-ṭi-ir, *Bêl-êṭir(KAR-ir)*, *Bêl-êṭirru(SHUR-ru)*, *Bêl-êṭir(SHUR)* IX, (Ar. docket בלאטר, 104 : 0 | 131 : R.)

1. s. of *Aplâ*, 126 : 14, Lo. E.
2. s. of *Barikki-ili*, 33 : 19.
3. s. of *Guzîia*, 104 : 3, Lo. E.
4. s. of *Niḫuru*, 36 : 2.
5. f. of *Aḫushunu*, 131 : 1.
6. f. of *Ana-Bêl-upâqa*, 65 : 16, Lo. E.
7. f. of *Bêl-abu-uṣur*, 115 : 13.
8. f. of *Bêl-aḫ-ittannu*, 104 : 8.
9. f. of *Bêl-apal-iddina*, 1 : 17.
10. f. of *Bêl-êrib*, 64 : 12, R. | 67 : 12, Lo. E.
11. f. of *Bêl-nâdin*, *mâr ḫBâbiliki*, 95 : 17, U. E.
12. f. of *Bêl-upâqa*, 51 : 17, L. E. | 58 : 11 (same as No. 6; identified by comparison of seals).
13. f. of *Bêl-uṣurshu*, 82 : 17.
14. f. of *ᵈKUD-aḫ-iddina*, 20 : 3.
15. f. of *Iddina-Bêl*, 107 : 10.
16. f. of *Rê'ânu*, 83 : 6, 9, L. E.
17. f. of *Zabdiia*, 62 : 19.
18. f. of *Zimmâ*, 65 : 17, Lo. E.
19. [31 : 10] 63 : 2 | 74 : 11, 13, 16, 18.
20. in *ᵈᵃᵇBit-ᵐZamama-êrish*, 71 : 3.

Bêl(EN)-êṭir-Shamash,† ("A protecting lord is Shamash") (Ar. docket בלאטרשוש)

1. s. of *Raḫim*, 116, L. E.
2. s. of *Shamash* ...., 123 : 8, Lo. E.

Bêl gi-mil, f. of *Bêl-êrish*, 81 . 19.

Bêl(Bêl¹,²)-ḫa-tin

1. s. of *Bêlshunu*, b. of *Bibâ*, *sha ḫḫaṭri sha Bit-ḫSîn-nâgir*, 125 : 2.
2. s. of *Ninib-êṭir*, sc., 109 : 10.
3. s. of *Shamash-êrish*, 16 : 2, U. E. | 17 : 17 | 110 : 13.
4. *sha ḫḫaṭri sha ḫba-na-neshai*, 126 : 5.

Bêli-a, f. of *Iddiia*, 40 : 16.

**Bêl¹-ia-a-da-aḫ* (Ile. בַּעֲלִידָע), s. of *Mannu-ki-Nanâ*, 33 : 3.

**Bêl¹-ia a-ḫab-bi* (Ar. בליהב), s. of *Nâ'id-Bêl*, 99 : 15, R. E.

Bêl(Bêl²)-ib-ni, *Bêl-ibni*

1. s. of *Aplû*, b. of *Ninib-êṭir*, 104 : 9 | 123 : 12.
2. s. of *Ibâ*, 52 : 22 | 116 : 11.
3. s. of *Kalbu-Bau*, 124 : 3.
4. f. of *Bêl-apal-uṣur*, 123 : 13.

Bêl-i-di-shu (=*Bêl-idishu*, "B. chose him"), s. of *Bêl-âsûa*, b. of *Lâbâshi*, 15 : 7, 13, L. E.

† Cf. *Bêl(ᵈEN)-iq-bi-Bêl(ᵈEN)*, *Dar.* 554 : 14, *Bêl(ᵈEN)-gab-bi-Nabû*, *Dar* 483 : 5.

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Bêl-iddina (Ar. docket בלאדנ), s. of *Bêl-bulliṭsu, hsipirri sha habarakku*, 60 : 4, 9, R.

Bêl(Bêl^v)-iqîsha

1. s. of *Ubâr*, 35 : 18.
2. f. of *Ardi-Bêl*, 8 : 9 | 24 : 14.
3. f. of *Balâṭu*, 41 : 18 | 57 : 17.
4. f. of *Ninib-nâṣir*, 17 : 4 | 110 : 4.

Bêl-ik-ṣur, f. of *Nabû-balâṭsu-iqbi*, 1 : 20.

Bêl(Bêl^v.²)-it-tan-nu

1. s. of *Aḫê-uṭir*, 26 : 3.
2. s. of *Barakku-Shamesh*, 40 : 2.
3. s. of *Bêl-bulliṭsu*, 12 : 10.
4. s. of *Bêl-dânu*, 118, R.
5. s. of *Bêl-ittannu*, b. of *Bibâ*, 22 : 2.
6. s of *Bêl-muballiṭ, hushtarbari*, 64 : 11, Lo. E. | 80 : 14, L. E.
7. s. of *Lakip*, 60 : 5.
8. s. of *Lamassu-nâdin*, 6 : 16 | 45 : 20 | 61 : 18, L. E. | 78 : 10.
9. s. of *Minû-ana-Bêl-dânu*, 6 : 15.
10. s. of *Nâ'id-Bêl*, 18 : 2.
11. s. of *Ninib-êṭir*, 45 : 2.
12. s. of *Shulum-Bâbilu*, b. of *Ardi-Ninib*, 23 : 2 | 67 : 5.
13. s. of *Zatamê, hshaknu sha Linadush-ana-Bêl*, 75 : 11, L. E.
14. f. of *Bêl-...-ittannu*, 22 : 2.
15. f. of *Bibâ*, 22 : 2. Same as No. 14.
16. f. of *Bêl-rê'âni*, 107 : 11.
17. f. of *Ilû-kindar*, 19 : 4.
18. f. of *Marduk-êṭir*, 54 : 17, U. E.
19. f. of *Nabû-mushêtiq-urru*, 64 : 14.
20. f. of *Ninib-aḫu-uṣur*, 56 : 5, 10.
21. 104 : 2 | 119 : 3, 10 | 120 : 3.

Bêl-karâbi(SIGISIIKpl)-shi-me (*shime* = *SIIEG-GA*), *hardu sha Bêl-nâdin-shumu*, 4 : 1 | 4 : 13.

Bêl^v-ka-ṣir, Bêl-kâṣir

1. s. of *Aḫ-êrish*, b. of *Aḫ-iddina*, 4 : 1, 13, L. E. | 59 : 4, 9, 14.
2. f. of *Nabû-nâdin*, 59 : 7.

Bêl(Bêl^v.²)-ki-shir †

1. s. of *Ardi-Bêl*, 7 : 12 | 13 : 13 | 33 : 16 | 34 : 18 | 50 : 14 | 51 : 19 | 61 : 17 | 73 : 7 | 74 : R. | 81 : 14 | 82 : 15, L. E. | 94 : 17, U. E. | 101 : 27 | 112 : 17, L. E. | 117 : 14, L. E. | 121 : 7 | 124 : 10.
2. s. of *Bêl-shum-ibni*, 50 : 18, gf. of No. 3.
3. f. of *Ninib-aḫ-iddina*, 50 : 18, gs. of No. 2.
4. f. of *Ninib-ushabshi*, 130 : 26, Lo. E. | 131 : 25, L. E.

Bêl(Bêl^v.²)-muballiṭ (-it)

5. s. of *Itti-Ninib-ânia*, sc., 39 : 17 | 40 : 17 | 108 : 15.
6. s. of *Lâbâshi*, b. of *Nâ'id-Ninib*, 130 : 28 | 131 : 29 | 132 : 23, Lo. E.
7. s. of *Nabû-aḫê-iddina*, b. of *Ninib-mutîrshu* and *Ninib-nâṣir*, 16 : 14 | 48 : 13 | 49 : 12, U. E. | 72 : 12 | 78 : 9 | 114 : 12.
8. f. of *Bêl-aḫ-iddina*, 75 : 15, U. E.
9. f. of *Bêl-aḫu-uṣur*, 20 : 3.
10. f. of *Bêl-êrish*, 2 : 12.
11. f. of *Bêl-ittannu*, 12 : 10 | 64 : 11, Lo. E. | 80 : 14, L. E.
12. f. of *Bêl-nâdin*, [3 : 16] | 4 : 24 | 29 : 15 | 45 : 18 | 46 : 23 | 60 : 4, 9 | 94 : 21 | 125 : 16, U. E., b. of No. 13, cf. IX, 41 : 1.
13. f. of *Bêlshunu*, 122 : 15, U. E. | 130 : 30 | 131 : 30, b. of No. 12, cf. IX, 41 : 1. (Id. with No. 8, cf. Vol. IX.)
14. f. of *Iqîshâ*, 39 : 13 | 40 : 12 | 108 : 12.
15. f. of *Shum-ukîn*, 122 : 15, U. E.
16. f. of ....., 56 : 3.

Bêl'-mukîn-aplu (Ar. docket [?]בלכנזנ, 78 : R.), abbrev. *Mukîn-aplu*, 82 : 13, Lo. E., recognized by comparison of the seals. [Docket and name probably to be read בלכני (= *Bêl-kinâ*), cf. footnote to *Aḫê-BA.A.*—Ed.]

1. s. of *Kâṣir*, 5 : 18 | 6 : 14 | 7 : 17 | 16 : 18 | 17 : 17 | 18 : 19 | 19 : 18 | 20 : 17 | 26 : 19 | 31 : 17 | 45 : 15 | 46 : 21 | 47 : 19 | 48 : 17 | 49 : 16 | 62 : 17 | 63 : 11, L. E. | 64 : 12 | 72 : 13, L. E. | 76 : 13, L. E. | 80 : 16 | 82 : 13, Lo. E. | 85 : 16 | 88 : 18, U. E. | 93 : 12, U. E | 98 : 15 | 102 : 18, Lo. E. | 116 : 13, U. E., b. of *Ninib-nâdin*, 62 : 17, *hshaknu sha Nippurki*, 76 : 13, *hdaianu sha Nûr-Sin*, 82, Lo. E.
2. s. of *Nâṣir*, 67 : 13, R. | 69 : 17, U. E. | 70 : 17 | 76 : 15, L. E. | 78 : 6, Lo. E. | 81 : 17 | 95 : 16, U. E. | 96 : 15, U. E.
3. s. of *Ninib* ...., 113 : 16.
4. f. of *Êrib-Bêl*, 98 : 15.
5. f. of *Ribât*, 47 : 2.
6. *hdaianu sha Nûr-Sin*, 95 : 14, L. E. | 96 : 11, Lo. E.
7. 26 : 10.

† *Kishir* = *kêshir* = *kîshir*, cf. *Nabû-ka-shir*, II *R.* 64, Col. 4 : 16. Cf. also *Nanâ-ki-shir-rat*, *Nbk.* 17-5 : 2 (for *ka-shir-rat*), or *Nanâ-ki-shi-rat*, *Nbk.* 166 : 3.

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Bêl-mushallim, f. of *Bêl-nâdin*, 39 : 15.

Bêl¹-mu-she-zib-aḫu IX, read *Bêl-shum-lilbir*, *q. v.*

Bêl-nâ'id, f. of *Taddannu*, 63 : 15.

Bêl(Bêl¹,²)-na-din, *Bêl-nâdin(MU)*, *Bêl-nâdinᵘ(-nu)* 123 : 10.

1. s. of *Amêl-Bêl*, 16 : 19 | 17 : 2, U. E. | 110 : 3.
2. s. of *Baga'dâta*, *ʰshakna sha ʰarshammai*, 111 : 10, L. E.
3. s. of *Bêl-êṭir*, *mâr ʰBâbiliki*, 95 : 17, U. E.
4. s. of *Bêl-muballit*, *ʰpa[qud] sha abulli LUGAL-GUD-SI-DI*, 3 : 16 | 4 : 24 | 29 : 14, R. | 45 : 18 | 46 : 23 | 94 : 20 | 125 : 16, U. E.
5. s. of *Bêl-mushallim*, 39 : 14.
6. s. of *Bêl* . . . ., 3 : 16.
7. s. of *Iddina-Bêl*, 55 : 13.
8. s. of *Lu. . . .'ḫiia*, 108 : 14.
9. s. of *Marduk-mushallim*, *sha ʰḫaṭri sha ʰsipirriᵖˡ*, 57 : 2.
10. s. of *Shum-iddina*, 109 : 8.
11. f. of *Aḫ-ittan*, 27 : 4.
12. f. of *Baga'dâta'*, 9 : 1, R.
13. f. of *Bariki-ili*, 108 : 14.
14. f. of *Bêl-uṣurshu*, 1 : 18.
15. f. of *ᵈDannu-aḫêshu-ibni*, 9 : 35
16. f. of *Ina-Esagila-lilbir*, 7 : 16.
17. f. of *Ninib-muballit*, 11 : 19 | 130 : 27 | 131 : 27
18. f. of *Ninib-nâdin*, 11 : 6.
19. f. of *Quddai*, 47 : 21.
20. f. of *Sha-Marduk-ul-ini*, 94 : 2.
21. f. of *Ubâr*, 123 : 10.

Bêl(Bêl¹,²)-nâdin-shumu (frequently abbreviated *Nâdin-shumu*, cf. *e.g.* 20 : 20).

1. s. of *Aḫê-BA-A*, 91 : 6.
2. s. of *Ardi-Ninib*, sc., 77 : 16.
3. s. of *Murashû*, 1 : 5, 7, 10, 12, 13 | 2 : 1, 8, 9 | 3 : 8, 9 | 4 : 2, 6, 10, 16, 17, 19 | 5 : 5, 8, 14 | 6 : 7 | 7 : 5, 8 | 8 : 1, 3, 5 | 9 : 1, 5 | 9 : 8, 18, 21, 25, 28 | 10 : 3 | 11 : 1 | 12 : 1, 4, 7, 8 | 13 : 1, 5, 7, 8 | 14 : 1, 6, 12, 13 | 15 : 9, 10, 13 | 16 : 1, 6, 11, 12 | 17 : 1, 6, 11, 13 | 18 : 1, 7, 11, 12 | 19 : 1, 7, 12, 13 | 20 : 1, 6 | 21 : 2, 5, 8, 10 | 22 : 1, 4, 6, 7 | 23 : 1, 6, 10, 11 | 24 : 1, 4, 8, 10 | 25 : 1, 5, 9 | 26 : 1, 12, 13 | 27 : 1, 6, 8, 11 | 28 : 1, 5, 8, 10 | 30 : 1, 4, 7, 9 | 31 : 1, 5, 11, 13 | 32 : 1, 6, 11, 12 | 33 : 1, 6, 12, 13 | 34 : 1, 5, 12, 13 | 35 : 1, 5, 10, 11 | 36 : 1, 5, 10, 11 | 37 : 1, 4, 8, 9 | 38 : 1, 6, 9, 11 | 39 : 1, 5, 8, 9 | 40 : 1, 4, 7, 8 | 41 : 1, 6, 10 | 42 : 1, 5, 7, 9 | 45 : 1, 5, 11, 12 | 46 : 1, 7, 14, 15 | 47 : 1, 7, 12, 13 | 48 : 1, 7, 11, 12 | 49 : 1, 6, 9, 11 | 50 : 7, 11 | 51 : 1, 11, 13 | 53 : 2, 9, 14, 16, 18 | 54 : 1, 2, 10, 13 | 57 : 1, 4, 7, 8.
4. s. of *Taddannu*, 2 : 11 | 3 : L. E. | 4 : 21, L. E. | 5 : 15, L. E. | 16 : L. E | 17 : 14, L. E. | 19 : 16 | 21 : R. E. | 23 : 15 | 25 : 13 | 26 : 18 | 27 : 13, U. E. | 29 : R. | 31 : 14, L. E. | 33 : 15, L. E. | 34 : 17 | 38 : U. E. | 43 : 21 | 46 : 19 | 47 : L. E. | 48 : 14, L. E. | 49 : 13 | 52 : 16, L. E. | 53 : 22, L. E. | 57 : 13 | 64 : 13 | 65 : 20 | 66 : 11, L. E. | 71 : 15, R. E. | 81 : 16, L. E. | 92 : 17, U. E. | 117 : 17, Lo. E.
5. s. of *Zinmû*, *ʰpaqdu sha Zabini*, 102 : 10, 12, R.
6. f. of *Murashû*, 129 : 7.
7. f. of *Ninib-abu-uṣur*, 5 : 22 | 6 : 17 | 7 : 19 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 25 : 17 | 26 : 23 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 36 : 21 | 37 : 20 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 53 : 26 | 54 : 19 | 62 : 20 | 65 : 22 | 66 : 16 | 67 : 19 | 69 : 19 | 70 : 19 | 71 : 18 | 75 : 29 | 76 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 102 : 22 | 103 : 15 | 113 : 17 | 114 : 18 | 117 : 21 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20.
8. m. of *Tirirakamma*, 56 : 4. Identical with No. 3 (cf. IX, 68 : 1, 5, 8).

Bêl-na-ṣir, *Bêl-nâṣir*

1. f. of *Bêl-aḫ-ittannu*, 118 : 36, R. E.
2. f. of *Nabû-nâdin*, 118 : 35, R. E.
3. *ʰdaianu sha Bâbi sha ᵐGubarri*, 84 : 11, Lo. E.

Bêl¹-Nippuru-ana-ashri-shu-têr(Bêl¹-EN-LIL-KI-KI-BI-GI)† ("Bêl, restore Nippur to its place").

s. of *Nâdin*, 117 : 15, R. E.

Bêl-ra-shi-il, *Bêl-ra-shil*‡

1. s. of *Bibânu*, b. of *Nabû-ittannu*, 58 : 4.
2. f. of *Nâdin*, 69 : 16.

Bêl(EN)-rê'i-i-tum-Bêl² ("The lord of shepherding is Bêl"), s. of *Nâdin*, 121 : 10 | 125 : 19.

Bêl-rê'a-a-ni, s. of *Bêl-ittannu*, 107 : 11.

Bêl²-rê'u-'-shu-nu, s. of *Balâṭu*, b. of *Zamama-nâdin*, 1 : 15.

Bêl-su-pi-e-mu-ḫur, *Bêl-supê(SIG ISHEPᵖˡ)-mu-ḫur* §

1. *ʰardu sha Rimût-Ninib*, 126 : 10.

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† Cf. V *R.* 44, Col. II, 38.

‡ [Cf. *Bêl-ra-shi-il*, Const. Ni. 563 : 17, and *Ina-E-sag-ila-ra-shil*, Const. Ni. 569 : 17, *Ra-shi-ilu*, Strassmaier, *Cambyses*, 15 : 15.—Ed.]

§ Cf. the fem. names *ᶠBa-ni-tum-su-pi-e-muḫ-ḫur*, *Nbn.* 508 : 3 ; *ᶠBanitu(-tu)-su-pi-e-mu-uḫ-ru*, *Dar.* 379 : 49.

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2. *hpaqîlu sha Arsham*, 130 : 1, 11, 18, 19 | 131 : 1, 11, 18, 19 | 132 : 2, 10. Apparently identical with No. 1.

Bêl-shar-ibni, f. of *Kiribti-Bêl, hushtarbari*, 89 : 15, Lo. E.

Bêl-shar-uṣur

1. s. of *Marduk-bêlshunu*, b. of *Aplâ, hshakna sha shushannipl mâr aḫḫisanu* (*ḫisanu*), 61 : 16, U. E. | 65 : 16, L. E.
2. 14 : 11.

Bêl-shi-man-ni, s. of *Nidintum*, 15 : 19 | 39 : 12 | 40 : 14.

Bêl-shum-ibni

1. f. of *Bêl-kishir*, gf. of *Ninib-aḫ-iddina*, 50 : 18 | 53 : 23, Lo. E. | 59 : 18 | 66 : 15 | 102 : 18 | 125 : 17.
2. f. of *Nabû-êṭir*, 75 : 6.
3. f. of *Rêmu-shukun*, 18 : 3.

Bêl-shum-im-bi, s. of *Kidin*, 16 : 9, 18, Lo. E. | 17 : 16, Lo. E. | 18 : 18 | 26 : 19 | 45 : 15 | 47, U. E. | 48 : 16, O. | 49 : 15, Lo. E., R.

Bêl-shum-lil-bir† ("Bel, may the name grow old"), not *Bêl-mu-she-zib-aḫu* (Vol. IX), s. of *Nâdin, hpa[qud] sha Nippurki*, or *hpa[qud] sha abulli E-MAḪ* (abbrev. *MAḪ*), 2 : 13 | 18 : 19 | 19 : 19, U. E. | 25 : 16 | 26 : 22 | 36 : 16 | 37 : 14 | 45 : 17 | 46 : 21 | 57 : 15 | 62 : 15 | 66 : 12, Lo. E. | 78, U. E. | 80 : 16, Lo. E. | 92 : 17, U. E. | 93 : 13 | 98 : 16 | 102 : 17, Lo. E. | 117 : 18, U. E. | 128 : 19.

Bêl-shum....., s. of *Dannâ*, 77 : 14.

Bêl-shu-nu

1. s. of *Aḫushunu*, 22 : 12.
2. s. of *Bêl-bullîṭsu*, b of *Shum-ukin, hdaianu sha Nâr-Sin*, 7 : 11, U. E. | 8 : 8, Lo. E. | 18 : 14, U. E. | 20 : 12, Lo. E | 22 : 9, U. E. | 24 : 11, L. E. | 25 : 11, L. E. | 26 : 15, R. E. | 32 : 14, U. E. | 34 : 15, L. E. | 35 : 13, R. E. | 36 : 13, L. E. | 37 : 11, U. E | 41 : 12, U. E. | 42 : 11, U. E. | 45 : 13, Lo. E. | 46 : 17, U.E. | 50 : 13, U. E. | 54 : 15, U. E. | 122 : 15, U.E.
3. s. of *Bêl-muballiṭ*, 130 : 29, R. | 131 : 29, R. E.
4. s. of *Bulluṭâ*, 52 : 19 | 68 : 8.
5. s. of *Di-e-eb-ra...*, 50 : 6, 10, R.
6. s. of *Iddina-Nabû*, 33 : 18 | 34 : 20 | 71 : 5.
7. s. of *Karê*, 4 : 2, 14.
8. s. of *Lâbâshi*, 88 : 13, R.
9. s. of *Mannu-ki [Nan]ûi*, 9 : 33.
10. s. of *Marduka*, 107 : 12, L. E. | 108 : 11.
11. s. of *Nabû-aqabbi*, 123 : 12.
12. s. of *Nâṣir* (identical with *Ninib-nâṣir*, No. 13, as their seals are the same), b. of *Ninib-nâdin*, 4 : 23, U. E. | 41 : 15.
13. s. of *Ninib-nâṣir*, 9 : 33, U. E. | 21 : 13 | 38 : 14 | 50 : 15, L. E. | 58 : 11, Lo. E. | 59 : 21 | 83 : 12, Lo. E. | 84 : 14 | 113 : 14, L. E. | 132 R.
14. s. of *Sîlim-îlâni*, 59 : 20.
15. f. of *Balâṭu*, 4 : 25, R. | 33 : 16, Lo. E. | 34 : 18 | 62 : 16, L. E. | 70 : 13, L. E. | 74, R. E. | 82 : 15 | 89 : 14, Lo. E. | 94 : 19, L. E. | 96 : 14 | 100 : 13 | 102 : 16, Lo. E. | 124 : 11.
16. f. of *Barikki-Bêl*, 7 : 18.
17. f. of *Bêl-aḫê-iddina*, 35 : 18.
18. f. of *Bêl-ḫâtin*, 125 : 2.
19. f. of *Bibû*, 62 : 2 | 125 : 2. Same as No. 17.
20. f. of *Êrish-Bêl* and his brother, *Iddina-Bêl*, 11 : 3.
21. f. of *Nabû-êrib*, 4 : 2.
22. f. of *Nanâ-nâdin*, 123 : 9.
23. f. of *Ninib-nâṣir*, 83 : 12.
24. f. of *Rîmût*, 122 : 14, Lo. E.
25. f. of *Rîmût-Ninib*, 78 : 11.
26. f. of *Shirki-Bêl*, 130 : 31 | 131 : 28.
27. f. of *Skulâ*, 59 : 22 | 119 : 18 | 120 : 14.
28. f. of *Shulum-Bâbilu*, 13 : 2.
29. f. of *Shum-iddina*, 61 : 20, U. E. | 62 : 16.
30. f. of .... *ittannu*, 30 : 11.
31. *hsipirri sha Murashû*, 129 : 10.
32. *hsipirri sha Rimût-Ninib*, 127 : 9, 12 | 128 : 10.
33. *hardu sha .... lak-ti*, 58 : 12.
34. 121 : 2.

Bêl-ṣu-li-e-shi-me ("Bêl, hear the prayer")‡, s. of *Lâbâshi*, b. of *Shum-iddina*, 55 : 12.

Bêl-taz-kur-shu, (IX), read *Bêl-ana-mâtishu*, *q. v.*, see Introd.

Bêl-u-pa-qa, abbrev. from *Ana-Bêl-upâqa*.

1. s. of *Bêl-êṭir*, see *Ana-Bêl-upâqa*.
2. s. of *Iddinâ*, 123 : 10.

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† The præt. of *labâru* is formed on *i* as well as *u*. Delitzsch, *Handwörterbuch*, only on *u*; Muss Arnold, *Concise Dict.*, p. 471, questions *i*. Cf., however, *li-il-bi-ir pa-lu-u-a*, V *R.* 66: 13, and *Ina-E sag-ila-lil-bir*, *Dar.* 7 : 15, alongside of *Ina-E-sag-ila-lil-bur*, *Dar.* 18 : 4.

‡ *Ṣulû*, "prayer," a formation similar to *supâ*, from צלה, "to implore," which is a synonym of כפה. Cf. Delitzsch, *Handwörterbuch*, p. 567.

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Bêl(Bêl')-u-ṣur-shu, *Bêl-uṣur-shu* (Ar. docket בראצרש סגנ בנשיא, 126, R)

1. s. of *Bêl-abu-uṣur*, *hshaknu sha hshushannipl sha ḫṣôb shêpi*; also *hshaknu sha hba-na-neshai*, gentilic from *Bani-neshu*, 90 : 9, L. E. | 126 : 8, L. E.
2. s. of *Bêl-êṭir*, *hshaknu sha hḫa-am-qa-du-ú-a*, 82 : 16.
3. s. of *Bêl-nâdin*, 1 : 18.

**Bêl-za-bad-du* (cf. Pa. זבדבול, נבוזבד), s. of *Biṣâ*, 132 : 1, 19.

Bêl-zêr-iddina

1. f. of *Zabdîia*, 54 : 18, Lo. E. | 70 : 16, Lo. E.
2. f. of *Uballiṭsu-Bêl*, 102 : 5.
3. f. of *Uballiṭsu-Nabû*, 102 : 5.
4. *hdaianu sha Apl* 91 : 17, R. E.

Bêl....., s. of *Ninib-êṭir*, 110 : 11.

Bêl (?).....*,* s. of *Ninib-nâṣir*, 51 : 20.

Bêl....., s. of *Shum-iddina*, 125 : 19.

Bêl....., s. of ....*ba-a*, 87 : 12.

Bêl....., f. of *Bêl-aḫ-iddina*, 117 : 18, L. E.

Bêl....., f. of *Ḫanni'*, 24 : 17.

Bi-ba-a (Ar. docket ביבא, 125 : R.), *Bi-ba* IX

1. s. of *Bêl-ittannu*, b. of *Bêl-....-ittannu*, 22 : 2.
2. s. of *Bêlshunu*, b. of *Bêl-ḫâtin*, *sha hḫaṭri sha bit hSin-mâgir*, 62 : 2, Lo. E. | 125 : 2.
3. s. of *Ea-nâdin*, 51 : 17, U. E.
4. s. of *Iddina-Bêl*, b. of *Ninib-muballiṭ*, 47 : 3.
5. s. of *Shum-iddina*, 99 : 14, Lo. E.
6. s. of *Uḫumana'*, 9 : 32, L. E.

Bi-ba-nu

1. f. of *Aḫushunu*, 63 : 14 | 111 : 14, R. E. | 115 : 20.
2. f. of *Bêl-rashil*, 58 : 5.
3. f. of *Nabû-ittannu*, 58 : 5.
4. *hmâr bit sha Shulum-Bâbilu*, 91 : 11, 14, R.

Bi-bi-ibni (*KAK*), f. of *Daḫilta'*, 77 : 15.

**Bil-la-e*, f. of *Zabîni*, 1 : 19.

**Bit-ili-a-kal(rib)-ri*† (=*Bethel-a-kal*(?)*-ri*), 122 : 4. Perhaps *kal* is mistake of scribe for *dar*.

Bi-ṣa-a

1. s. of *Barikki Shamesh*, 90 : 2, 7, R. E. | 122 : 2, 7, 10.
2. s. of *Bêl-abu-uṣur*, 107 : 10, Lo. E.
3. f. of *Bêl-zabadda*, 132 : 1.

Bûl-luṭ-a, *Bûl-ṭa-a* IX

1. s. of *Iddina-Bêl*, 5 : 3.
2. f. of *Ardia*, 4 : 26 | 26 : 21 | 41 : 14 | 45 : 16 | 50 : 16, Lo. E. | 69 : 18 | 72 : 14 | 75 : 15, U. E. | 83 : 13, U. E. | 91 : 20, L. E. | 92 : 18.
3. f. of *Bêlshunu*, 52 : 19 | 68 : 8.
4. f. of *Ninib-ana-bîtishu*, 26 : 2.
5. f. of *Raḫim-ili*, 89 : 14.

dBu-ne-ne-ibni, f. of *Ubâr*, 13 : 12 | 21 : 11 | 27 : 13 | 38 : 12 | 71 : 14, U. E.

**Bu-ur-ḫa-ad* (cf. Na. ברחד ?),‡ s. of *Dadapirna'*, 58 : 14.

Bushû-Bel IX, see *Makkûr-Bêl*.

***Da(ṭa)-ab-da-ma-'**,§ f. of *Barûḫa'*, 119 : 16 | 120 : 12.

**Da(ṭa)-bi-ia-ash-ta.....*, in *nâru Dabiiashta.....*, 82 : 3.

**Da-da-pir-na-'*, ‖ f. of *Burḫad*, 58 : 14.

Dad-di-', cf. *Tad-di-'*

Da-di-ia, *Da-di-iâ*

1. s. of *Nabû-nâṣir*(?), 7 : 13.
2. 44, Lo. E. | 65 : 4 | 88 : 4.

Da-aḫ-ḫu-ú-a [or *Ile'i*(*DA*)-*aḫḫa*?—Ed.], f. of *Minû-Bêl-dânu*, *hrabu-um-ma*, 101 : 24, Lo. E.

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† [The use of *Bit-ili* as a god (cf. Vol. IX, p. 42) in the above name and Const. Ni. 537 : 11, is West-Semitic (cf. Zimmern, *K. A. T.*[3], p. 437, f.). In view of the last syllable "*ri*" (cf. Ed. Preface) we expect a West-Semitic root as second element, beginning with a guttural and ending in *r*, in other words ערר, so commonly found in this class of names. I am therefore inclined to regard the character read *KAL* (*RIB*, *DAN*, etc.) above, as identical with the sign found in Johns, *Assyr. Deeds*, III, p. 413 and p. xv, and other names, *i.e.*, as a mere variant (no scribal error) of the sign *DIR* (Brünnow, *List*, 3717), on the occasional similarity of which with *DAN*, cf. Delitzsch, *A. L.*[4], p. 129 (No. 178), and p. 124 (No. 89). The two names accordingly would mean: *Bit-ili-a-dir-ri*, "B. is helping" (Part.), and *A-dir-Ḫa-an* (Johns, *l.c.*), "God *Ḫân* is helping." Possibly *DIR* also had the value *DAR* (cf. *A-dar-ri-ili* and *Ḫa-du-ri-ili*.—Ed.]

‡ [This name is probably to be read *Pu ur-ḫa-at* and identical with the name *Pir-ru-ḫa-a-tu*, below, therefore Persian.—Ed.]

§ [Or *D*(*Ṭ*)*abd*(*ṭ*)*aba'*? If we read *Ṭa-ab-da-ma-'*, the name may be translated "God Dama' is good" (cf. *Ṭâb-Bêl*, *Ṭâb-ṣil-Esharq*, etc.). For the phonetic writing *Da-ab* cf. *Da-bi-i* (=*Ṭâbi*, Johns, *Assyr. Deeds*, No. 58, *R.* 5), compared with *DUG-GA-i* (*ib.*, No. 277, *R.* 5, and Vol. III, p. 494). As to the god *dDamu* cf. Zimmern, *Shurpu*, VII, 78, Hommel, *Aufs. und Abh.*, pp. 464, f., and Ranke, *Personennamen der Hammurabidynastie*, p. 17.—Ed.]

‖ [Pe. Read *Da-da-pir-na-'*, cf. Δαταφέρνης.—Ed.]

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*Da-ḫi-il-ta-' (Ar., abbrev.—Ed.), s. of *Bi-bi-ibni*, 77 : 15.
dDaian-nâdin, s. of *Nidintum*, 6 : 9, L. E.
*Da-la-ta-ni-' [Ar. "Thou hast saved (?) me," cf. *Nabû-da-la-'* (IX), *Nashḫu-dilini* (Johns)—Ed.]
1. s. of *Sulubada*, 119 : 13 | 120 : 9.
2. f. of *Ûinni'-Bêl*, 43 : 1.
3. f. of *Shamash-ittannu*, 38 : 3.
4. 80 : 3.

Da-mi-ia ("My child"?),† *ḫsipirri sha bâbi sha mGubarra*, 128 : 18, U. E.
Danni(e, a,)-a
1. s. of *Iddinâ*, 5 : 1, U. E. | 13 : 13 | 16 : 17 | 17 : 15 | 18 : 18 | 19 : 17 | 21 : 15 | 22 : 12 | 25 : 14 (?) | 26 : 21 | 27 : 15 | 28 : 12 | 31 : 16 | 33 : 17 | 34 : 19 | 36 : 16 | 37 : 14 | 43 : 22 | 46 : 20 | 48 : 15 | 49 : 14 | 50 : 15, Lo. E. | 53 : 21, U. E. | 57 : 13 | 65 : 19 | 71 : 16, R. | 80 : 17 | 81 : 15 | 84 : 16 | 85 : 14 | 88 : 18 | 89 : 13 | 92 : 16 | 96 : 13, L. E. | 100 : 12, L. E. | 103 : 12 | 130 : 25, L. E. | 131 : 24, L. E. | 132 : 23, Lo. E.
2. s. of *Nâdin*, gs. of *Mannu-Bêl-ḫatîu*, b. of *Ninib-nâdin*, 27 : 12 | 71 : 13, L. E. | 88 : 14, Lo. E.
3. s. of *Shum-ukîn*, gs. of *Shiriqtim*, 2 : 16 | 4 : 25 U. E. | 33 : 20 | 34 : 20.
4. s. of ....., 5 : 16, 17 | 32 : 17.
5. f. of *Ardi-Ninib*, 54 : 17.
6. f. of *Bêl-shum*.... 77 : 14.
7. f. of *Silim-ilâni*, 80 : 15, U. E. | 82 : 14, R. E. | 97 : 16, L. E.
8. in *dtuHuṣṣêti sha mDannâ*, 37 : 5, 6.

dDan-nu-aḫê-sha-ibni,‡ s. of *Bêl-nâdin*, 9 : 34, U. E.
Dan-nu-Nergal, f. of *Nergal-êṭir*, 24 : 18.
**Da-a-ri-a-mush* = Darius II. King of Persia, Aramaic docket דריהוש, 78 : R. (Pe. *Dâri(a)yawa(h)ush*),§ 4 : 29 | 17 : 21 | 21 : 4, 17 | 25 : 5, 18 | 27 : 5, 18 | 30 : 3, 15 | 44 : 15 | 48 : 20 | 49 : 20 | 54 : 20.
**Da-a-ri-ia-a-mush*, 5 : 2, 23 | 7 : 6, 20 | 9 : 36 | 14 : 5, 23 | 15 : 22 | 23 : 4, 20 | 47 : 6, 22 | 52 : 6, 25 | 79 : 16.
**Da-ra-a-mush*, 118 : 2, 19, 39.
**Da-ra-iâ-mush*, 41 : 19.
**Da-ra-mush*, 108 : 16.
**Da-ar-ia-a-mush*, 45 : 22.
**Dar-iâ-a-mush*, 121 : 14.
**Da-ri-a-mush*, 16 : 4, 22 | 19 : 23 | 31 : 20 | 33 : 22 | 35 : 22 | 36 : 22 | 50 : 2, 21 | 118 : 2.
**Dar-iâ-mush*, 111 : 19.
**Da-ri-ia-a-mush*, 2 : 7, 18 | 3 : 7, 19 | 6 : 4, 18 | 8 : 14 | 10 : 17 | 11 : 12 | 12 : 3, 14 | [13 : 16] | 18 : 6, 23 | 20 : 20 | 22 : 15 | 24 : 3, 20 | 25 : 18 | 26 : 5, 24 | 28 : 17 | 34 : 4, 24 | 35 : 5, 21 | 37 : 21 | 38 : 4, 16 | 39 : 4, 19 | 40 : 3, 19 | 43 : 18, 24 | 46 : 6, 25 | 51 : 23 | 53 : 15, 17, 27 | 56 : 2 | 57 : 3, 18 | 58 : 3, 17 | 59 : 23 | 60 : 24 | 61 : 6, 22 | 62 : 21 | 63 : 3, 17 | 64 : 16 | 65 : 3, 13, 23 | 66 : 2, 8, 17 | 67 : 4, 19 | 68 : 1, 11 | 69 : 4, 10, 20 | 70 : 3, 20 | 71 : 2, 10, 11, 19 | 72 : 18 | 73 : 15 | 74 : 23 (?) | 75 : 4, 20 | 76 : 8, 20 | 77 : 18 | 78 : 2, 13 | 80 : 2, 19 | 81 : 2, 21 | 82 : 2, 9, 20 | 83 : 3, 9, 18 | 84 : 4, 8 | 85 : 3, 9, 19 | 86 : 2, 17 | 87 : 3, 16 | 88 : 3, 21 | 89 : 1, 6, 18 | 90 : 2, 7, 15 | 91 : 3, 23 | 92 : 3, 20 | 93 : 3, 17 | 94 : 23 | 95 : 1, 20 | 96 : 1, 18 | 97 : 5, 20 | 98 : 19 | 99 : 18 | 100 : 2, 15 | 101 : 3, 19, 30 | 102 : 3, 23 | 103 : 2, 17 | 104 : 12 | 107 : 6 | 109 : 4, 12 | 110 : 16 | 111 : 3 | 112 : 21 | 113 : 2, 7, 18 | 114 : 2, 19 | 115 : 4, 21 | 116 : 16 | 117 : 2, 7, 11, 22 | 119 : 20 | 122 : 2, 19 | 123 : 3, 14 | 124 : 16 | 125 : 23 | 126 : 3, 16 | 127 : 2, 8, 20 | 128 : 2, 9, 23 | 129 : 2, 9, 31 | 130 : 33 | 131 : 33 | 132 : 26.
**Da-ri-ia-mush*, 1 : 22 | 32 : 21 | 42 : 18 | 55 : 17.
**Da-ri-mush*, 29 : 1, 7, 20.
**Da-ri-'-mush*, 120 : 15.

[*]*Di-e-eb-ra*...., f. of *Bêlshunu*, 50 : 6, R.
Di-e-ki, cf. *Shulum-Bâbilu*.
**Du-ú-ia-a-ḫab-be*‖ (cf. *Bêl-ia-a-ḫab-bi*), s. of *Aḫdaga*, 119 : 17 | 120 : 13.
Du-um-muq, f. of *Ninib-gâmil*, 24 : 19 | 38 : 15.

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† [Unless *hypokor.* of a name containing the god *Damu* (cf. footnote to *D(Ṭ)ab-dama'*)—Ed.]

‡ Written without the determ. *d*, *Dar*. 313 : 3.

§ As to the original pronunciation of the name "Darius" and the different ways in which it is rendered in cuneiform writing, cf. *Z. A.*, II, pp. 50, f., and Hüsing, *Die iranischen Eigennamen in den Achämenideninschriften*, p. 32.

‖ *dDu-u* here stands parallel with the gods *dBêl* and *dQûs*. Cf. *Bêl-iâḫabbi* and *Qûsu-iâḫabi*, IX, 1:23, and is likely a Semitic god. Cf. דוא, Lidzbarski, *Nordsemitische Epigraphik*, p. 153, and *Tu-ú-ba-ni-ia* below. [Cf. *Du-i* (or *Dû-nâ'id*?), *I u-a*, *Du-u a* (Johns, *Assyr. Deeds*, Vol. III, p. 459, and *Assyr. Doomsday Book*, p. 61) and *Tu-u-i* (Johns, *Deeds*, Vol. III, p. 477). If *Dû* and *Tû* represent the same deity, its real pronunciation probably was *Ṭû*. But for the present it will be wiser to keep them separate. Cf. *Tu-ba-'-lu* = *Ethobal*.—Ed.]

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Du-un-da-na-',† m. of *Lâbâshi*, 82 : 4, 6, 12, Lo. E. | 89 : 2, 3, 7, 10, U.

dE-a-bullîṭsu, s. of *Misdabagin*, 69 : 14, Lo. E.

dE-a-ibni, *dEa(dBE)-ibni*

1. s. of *Barikki-ili*, *hpi-it-pi*...., *sha hgardu*, 95 : 7, 10, 13, Lo. E.
2. f. of *Aplâ*, *mâr hBâbîlâki*, 93 : 14.
3. f. of *Bibâ*, 51 : 18, U. E.
4. 65 : 6 | 88 : 7.

Ea(dI)-nâdin, f. of *Ardi-ilu-rabû*, 42 : 3.

Erba-a or *Êriba-a*

1. s. of *Nanâ nâdin*, b. of *Kuṣurâ*, 67 : 14.
2. f. of *Ardi-Ninib*, 45 : 3.
3. f. of *Shishki-Bêl*, 83 : 16, Lo. E.
4. f. of *Shumîia*, 51 : 3.

Erba-Bêl[1]

1. s. of *Balâṭu*, 17 : 4.
2. s. of *Bêl-bana*, 4 : 22 | 7 : 12 | 13 : 12 | 14 : 17, U. E. | 16 : 16 | 17 : 15 | 18 : 17 | 19 : 17 | 20 : 16 | 21 : 12 | 22 : 11 | 25 : 14 | 31 : 16, Lo. E. | 32 : 17 | 33 : 17 | 34 : 19 | 36 : 15 | 43 : 22 | 46 : 20 | 48 : 15 | 49 : 14 | 51 : 19 | 57 : 14 | 65 : 19 | 76 . 17 | 81 : 14 | 85 : 14 | 86 : 10 | 88 : 17, U. E | 89 : 12 | 98 : 14, Lo. E. | 112 : 19 [U. E.] | 113 : 13, U. E.
3. s. of *Ninib-êrish*, 14 : 17 | 107 : 13.
4. s. of *Sha-pi-kalbi*, 14 : 19 | 107 : 9 | 126 : 12.
5. s. of....., 47 : 17.

Erba-Shamash, f. of *Nabû-êrish*, 51 : 2.

Êrish-Bêl(dEN), s. of *Bêlshunu*, b. of *Iddina-Bêl*, 11 : 2.

E-ṭe-ru, f. of *Rêmu-shukun*, 73 : 11.

Ga-ban-na-a, 101 : 10.

Ga-da-al-Ia-a-ma IX, *Ga-du-la-Ia-a-ma*, s. of *Shabbatai*, 7 : 16.

[*] *Ga-la-la-an(-nu)*,‡ *Ga-la-la-nu*, m *âlu Bît-m Galalânu*, 17 : 6.

Ga-li-ia, in *âlu Galîia*, 54 : 4, 10.

Gar-gu-ush, cf. *Kargush*.

*Gashur IX, read *Rêmu-shukun*, *q v.*

Gimil(SHU)-Shamash, f. of *Nabû-êrish*, 51 : 2.

Gu-ba-ri, *Gu-bar-ra(-ri)*§ (cf. Pe. Γωβαρας, Ass. *Gubare*)

1. f. of *Artasurru*, 114 : 14.
2. f. of *Nanâ-nâdin*, 91 : 20, U. E.
3. m. of *Bêl-abu-uṣur*, *hpihât sha mâtuAkkadâki*, 101 : 25.
4. m. of *Damîia*, 128 : 18, U. E.
5. m. of *Marduka*, 97 : 16, Lo. E.
6. m. of *Pakiki*, 84 : 5, 9, 11, Lo. E. | 85 : 15.
7. in *Bâbu sha mGubara*, 127 : 14, U. E.
8. 118 : 14.

*Gu-ub-ba-a [cf. Pa. גובא, γωβα—Ed.],‖ s. of *Ninib-êṭir*, b. of *Hannanâ'*, 61 : 2.

Gula(dME-ME)-shum-îshir, s. of *Takkullu*, 21 : 14 | 26 : 20 | 31 : 17 | 51 : 21 | 65 : 20 | 75 : 14 | 84 : 14.

Gu-un-dak-ka-' [cf. Pehlewi *Kundâk*, "Wise, Hero"—Ed.],¶ *hshaknu sha hṣir-ka-ṣir-ai hṣir-ka-ai u hsa-tu-da-ai*, s. of *Tigira'*, 67 : 17, Lo. E. | 90 : 10, Lo. E.

Gu-sa-ai [hypok. of a name beginning with *dQâsu*—Ed.],†† f. of *Shalum-Bâbilu*, 44 : 13.

Gu-shur-ri-' (cf. Bi. גְּשׁוּרִי) *hshaknu sha haz-pa-az-tu-ú-a* 80 : 5, 6, 8, 12, R.

Gu zi-ia (Ar. docket גוזי), f. of *Bêl-êṭir*, 104 : 4.

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†[For the second element cf. *Kus-da-na-'* (IX). Like *Kus*, *Dun* seems to represent a deity which may be identical with *dDan(-nu)* (cf *dPannu-ahêshu-ibni*). As to the use of *Dan(nu)* alongside of *Dun*, cf. *dHan* and *dHun*, and perhaps *Gan-sakka'* and *Gu-un-dakka'*, below. The god *Da(u)n* is perhaps also to be recognized in Bi דַּנְהֻבָּה, Δανάβα unless דָּן stands for דִּין.—Ed.]

‡[In addition to the Bi. names quoted in connection with this name in Vol. IX, cf. *Ga-lul*, *Ga-lu-lu*, *Gal-lu*, (Johns, *Assyr. Deeds*, p. 231).—Ed.]

§[In all probability we have here to distinguish between names of different origin, the one being Persian, the others derived from the Semitic root גבר, often found in proper names. Cf. *Gab-ba-ri* (Vol. IX) or *Ga-ab-ba-ru*, *Gab-bar-ru*, *Ga-ab-bar* (Johns, *Assyr. Deeds*, Vol III, p. 412), *Gu-ba-ru* (Strassmaier, *Camb.*, 96 : 3) and *Ili-ga-bar* (*ga-ba-ri*, *gab-ri*), below.—Ed.]

‖Cf. the feminine name *Gu-ub ba-a*, Strass., *Nbn.* 310 : 4. [Cf. also *Gubâ*, *Yaqût* 3 : 13, 17. The *u* is probably due to the following labial (*Gubbâ* = *Gabbâ*). The father of a certain *Marduk-shar-uṣur* (Johns, *Assyr. Deeds*, Vol. III, p. 227) is written *Gab-bi-i*, *Gab-bi-e*, *Ga-bi-a* and *Gab-e*. I regard all these names as *hypokoristika* of names like *Gab-bu-ilâni(-ni)*, Johns, *l. c.*, Nos. 92 : R, 3 | 159 : O, 5 | 130 : O, 7 (again shortened from a name like *Gab-bi(bu)-ilâni(-ni)-êresh(-esh)*) or *Gab-bu-ina-qât-ili*, etc.—Ed.]

¶[Unless the name is Ar. and to be compared with *Gan (Kar?)-sak-ka-'* (Vol. IX).—Ed.]

††[For evidently identical with the name *Ku-sa-ai* (Johns, *Assyr. Doomsday Book*, No. 1, Col. II, 41. The change of *g* and *k* points to original *Qu-sa-ai*.—Ed.]

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*Ḫa-bi-si, Ḫa-bi-i-si IX [cf. Safaït. עבס, Pa. עכסא and עכסי, ἀβισσεῖον.—Ed.]† 71 : 4.

*Ḫab-ṣir ‡ (Ar. docket חבצר), f. of *Ḫi'dūrī*, 99 : 4, U. E.

*Ḫa da-an-na IX (-nu), § f. of *Shishkî-Bêl* and *Taddanna-bullitsu*, 41 : 3.

*Ḫa-ad di-ia (cf. Addiia, also Ar. עריה), in *âluBit-Ḫaddiia*, 76 : 3.

*Ḫa-ag-ga-a, f. of *Shabbatai*, 85 : 16, L. E.

*Ḫa-gi-gi-' (cf. Pa. חגגי and Safaïtic חגג), 119 : 8.

*Ḫa-ag(k, q)-ta-a [cf. Ph. חגת—Ed.], s. of [*Aqa*]*bi-ili*, 12 : 2, U. E.

*Ḫa-ma-ri-ili-ń-a [cf. Safaït. Ἀμαίρηλος—Ed.], 101 : 4.

*Ḫa-am-ma-ru-ru, ‖ f. of *Zabîd-Nanâ*, 106 : 10, R.

*Ḫa-am-ma-ta-ai, Ḫa-ma-ta ai (cf. Np. חכמת), ¶ 16 : 4 | 17 : 9 | 47 : 5 | 48 : 5.

*Ḫa-am-ma-su-' (Pe., cf. Ἀμασα), f. of *Artapirna*', 89: 16, R.

Ḫa-nab, Ḫa-an-bu IX, f. of *Ninib-nâṣir*, 124 : 12, R. E.

*Ḫa-an-da-sha-nu, Ḫa-an-da-sha-an-ni, Ḫa-an-da-shu-an-na.††

1. f. of *Shamesh-lindar*, 33 : 19 | 34 : 22.
2. f. of *Shamesh-raḫiia*, 20 : 2 | 125 : 20.

*Ḫa-na-na IX, Ḫa-na-na-', Ḫa-na-an-na, *hpaqdu sha Lûbâshi*, 127 : 5, 9, 11, R., and in *âluBit-Ḫanana*', 127 : 4.

*Ḫa-na-ni-' (IX), Ḫa-an-na-ni-', Ḫa-an-ni-' (Ar. docket חנני, 132 : R.)

1. s. of *Bel*....., 24 : 17.
2. s. of *Minaḫḫim, sha ana muḫḫi iṣṣur*coll. *sha sharri*, 128 : 15, L. E.
3. s. of *Ninib-êṭir*, b. of *Gubbâ*, 61 : 2.
4. s. of *Ṭâbia*, 132 : 1, 19.
5. s. of *Ṭub-Îtma*, b. of *Bana-îtma Zabad-Îtma, Zabina*', 118 : 1, 18, 30.
6. s. of *Udarna*', 84 : 15 [abbrev. from *Ḫananiîtma*—Ed.].

*Ḫa-na-ni-Ta-a-ma IX, Ḫa-na-nu-Ta-a-ma, s. of *U'darna*', 7 : 14.

Ḫa-an-ni-ia, 119 : 9.

*Ḫa-an-na-ta-' (cf. Pa. חנתא), ‡‡ s. of *Nabû-raḫi*, 109 : 3.

*Ḫa-nun IX, Ḫa-nu-nu (cf. חנון, unpublished docket, Vol. IX, 87), s. of *Ninib-lûkin*, 8 : 2.

*Ḫar-bat-a-an, Ḫar-ba-ta-nu, Ḫar-bat-a-nu, Ḫar-bat-ta-nu, Ḫar-ri-ba-ta-nu (cf. Pe. *Narbâdâu*)

1. s. of *Shum-iddina*, 79 : 14.
2. s. of *Zumbu*, 2 : 14 | 72 : 15 | 94 : 21 | 125 : 18 | 127, U. E.
3. *hpa*[*qad*], 12, Lo. E. | 21, U. E. | 28, Lo. E. | 30, Lo. E. | 38, R.

*Ḫa-ri-im-ma-' (Pa. חרימי, Bi. חָרִים, cf. *Ḫa-ri-ma a*, Johns, *Assyr. Doomsday Book*, p. 46).

1. f. of *Bi-barakku*, 119 : 12.
2. f. of *Shamesh-barakku*, 120 : 8.

*Ḫar-Ḫar-ma-ṣu (cf. Pe. *Harmazd*, Ἁρμαίζης. Perhaps containing the Eg. Horus), §§ s. of *Na'sôa*, 23 : 3.

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†[Cf. also Ḫa-ba-su (Johns, *Assyr. Deeds*, No. 66, E, 2) and Ḫa-ba-si (*l. c.*, No. 434, O, 8), while the female name Ḫambusu (according to the Ar. docket on Johns, *l. c.*, No. 233, חבשו) must be compared with the Ph. חבש. Cf. Johns, *l. c.*, Vol III, p. 99.—Ed.]

‡ Cf. Ḫa-ba-ṣi-ri, *Nbn.* 176 : 7 ; *Camb.* 257 : 4, 11 | 268 : 5 ; *Dar.* 48 : 12 ; *Ḫa-ba-ṣir-tum, Nbn.* 765 : 5.

§ [In Vol. IX I compared this name with Bi. ענדא, Ἀδαιά. But in view of such writings as *Ili-in-dar* (Vol. X, 10 : 8, L. E.) *Ilindar* = *Il-lindar* = *Ili-lindar*(*ib.*, li. 1 and 9), or *Ilpl-a-di-nu* (Strassmaier, *Nerîglissar* . . : 7) = *Iliadinu* = *Ili-iâdinu* (cf. Editorial Preface), it may also be possible to interpret *Ḫadannu*(*a*) = *Ḫad-dannu*(*a*) = *Ḫaddu-dannu*(*a*), "God Had (= Hadad) is powerful," and to compare Pa. חדורן = ἀδδαιδαιος.—Ed.]

‖ [Probably = *dḪân-maruru*, cf. *Ḫan-dashanu*, below, and Bi. מִרָרִי, Np. מרר.—Ed.]

¶ [= "The man from Hamath (חֲמָת) or Hammath (חַמָּת).—Ed.]

†† [Written Ḫa-an-da-sa-ni, Johns, *Assyr. Deeds*, 113 : O, 3 | 119 : O, 3. The well-known god *Ḫân*(*i*) appearing occasionally in proper names of the later period, as shown by Johns, *Assyr. Doomsday Book*, pp 16, 73, 82, I am inclined to recognize the same deity also in *Ḫân-dashanni* and *Ḫân-natani*, Vol. IX, and *Ḫân-nata*', below. The meaning of the element *da-sha-an-ni, da-sa-ni, da-sha-nu, da-shu-an-na* is not quite clear. Probably it is to be connected with the root דשא found in other proper names not bearing an Assyrian stamp. The god *Ḫân* seems to appear also as *Ḫu-un* in *Ḫu-un-ṣa-ra-nu* (Vol. IX), and *Ḫu-an-zu-di-i*, father of *Ḫa-an-da-pi-i* (Johns, *Assyr. Deeds*, No. 446, R. 21.—Ed.]

‡‡ [Cf. the previous footnote.—Ed.]

§§ [The element *Ḫar* or *Ḫar-ri* noticed in this and the following names, is also found in a number of names published by Johns, *Assyr. Deeds*, pp. 98 and 537. It is possible that some of them may contain the Egyptian god Horus, rendered as חר in ענבר-חר (Lidzbarski, *l. c.*, p. 280) and *Ḫar* in V *R.* 1, 98 (*Ḫar-siaisha*). Cf. Steindorff, *B. A.*, Vol. I, p. 350.—Ed.]

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*Ḫar-ri-ma-aḫ-ḫi-', Ḫar-ma-ḫi-' †
1. f. of *Aplâ*, 1 : 2, 9.
2. *kmûr biti sha Ḫarrimmunnatu, kabarakku*, 123 : 4, L. E.
3. 66 : 5.

*Ḫar-ri-ma-az(s) (cf. Pe. *Ḫurmazd*), f. of *Aplâ*, 86 : 14.

*Ḫar-ri-mun-na-tu, m. of *Ḫarmaḫi'*, 123 : 4.

*Ḫa-ash-da-ai (cf. Bi. חסריה ?), 95 : 13 | 101 : 4.

Ḫa-tiu
1. s. of *Tuqbi-lishir*, 60 : 18.
2. 63 : 2.

*Ḫi-'-du-ri-' (Ar. docket 'הידורי, cf. Pa. הדירא),† s. of *Ḫabṣir, kshaknu sha knangarê*, 99 : 4, 9, U. E.

*Ḫi-ik-la-', in *abuBît mḪikla'* (cf. Bît mlk-la-'),§ 71 : 5.

*Ḫi-il-lu-mu-tu, f. of *Shabbatai*, 92 : 6.

*Ḫi-in-ni-'-Bêl (cf. Pu. חננבעל), s. of *Dalatanî'*, 43 : 1, 19.

*Ḫi-nu-ni-', Ḫi-in-nu-ni-' (cf. Bi. חנין)
1. s. of *Aqûbu*, b. of *Mannu-ki-ilaḫi*, 64 : 3.
2. f. of *Itteḫiri-abi*, 99 : 16.

*Ḫi-is-da-nu (cf. Bi. and Ar. חסר), s. of *Kidin*, 39 : 15.

*Ḫi-'..... (Ar. docket (?)חירק), f. of *Shakûḫu*, 52 : 1.

*Ḫu-u-mar-da-a-tu, U-mar-da-tu, U-mar-da-a-tu, U-ru-da-a-tu (50 : 13, U. E. Identified by the seal impr.) (Pe. Ὑμαρ and *dāta*), 8 : 8, R. E. | 18 : 14, R. E. | 20 : 12, R. E. | 22 : 9, L. E. | 24 : 11, L. E. | 25 : 11, L. E. | 26 : 15, R. E. | 32 : 14, L. E. | 34 : 15, L. E. | 35 : 13 | 36 : 13, L. E. | 37 : 11, L. E. | 41 : 12, U. E | 42 : 12, U. E. | 45 : 13, R. E. | 46 : 17, R. E. | 50 : 13, U. E. | 54 : 15, L. E.

*Ḫur-ush-sha-da-a-tu, Ḫu-ur-sha-da-tu (Pe. *Xurosh*(?) and *dāta*, "Sus has given").
1. f. of *Bariki*, 86 : 3.
2. *Sha kkaṭṭri sha karshammai*, 100 : 3.

*Ia-a-du-aḫ-Ia-a-ma (cf. Ia-di-iḫ-ia-a-ma IX), s. of *Shamesh-ladin*, 94 : 1, 5, 11, 15, R.

*Ia-a-di-ḫu-ilû, Ia-di-iḫ-ili IX, ‖ s. of *Aḫushunu*, 46 : 4.

*Ia-a-ḫab-bi-ili (Ar. יהבאל, cf. Ar. אל־יהב), f. of *Nabû-ushêzib*, 101 : 16, 20.

*Ia-a-ḫu-lu-ki-im, Ia-a-ḫu-ú-lu-ki-im IX, s. of ...., 77 : 3, L. E.

*Ia-a-am-ma-'
1. s. of *Banadi'u*, 72 : 3, 5, 8, 9.
2. 76 : 2.

I-ba-a
1. f. of *Bêl-ibni*, 52 : 22 | 116 : 11.
2. f. of .....*nidintum*, 3 : 3.

*Ib(p)-ra-a-du-at(pir)-na-' (Pe.),¶ m. of *Pirriḫâtu*, 114 : 5, 6.

Iy-la-', cf. *Ik-la'*

[*††*Id-di-ia*. Cf. unpublished docket [אדי]א.
1. s. of *Bêlia*, 40 : 15.
2. f. of *Qaddâ*, 4 : 3 | [116 : 12]

Iddinâ (*Mu-a*, *SE-na-a*) (not *Iddina-aplu*, Vol. IX, cf. Introd.)
1. s. of *Iddina-Bêl*, 54 : 17.

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†[Id. with *Ḫa-ma-ar-ḫa-'* (Vol. IX), for *Aḫi'au*, the latter's slave, is also called "slave of *Ḫarmaḫi'*, Const. Ni., 612.—Ed.]

‖[= *A-ḫi-'-dûri, Abu* and *Aḫu* being repeatedly found in connection with *dûri*. For the common abbreviation of *Aḫu(i, a)* into *Ḫu(i, a)*, cf. *Aḫi-li-ti-'* and *Ḫi-li-ti-'* (Vol. IX); *Aḫu-ma-ma-a-te* and *Ḫu-ma-ma-te* (Johns, *Assyr. Deeds*, Vol. III, p. 557); *Aḫu-bûni* and *Ḫu-bûni* (Johns, *l. c.*, p. 468), *Aḫu(i)-ba-ra-te* (*Aḫu(i)-ba-ash-te, A-ḫi-ba-as-tu*) and *Ḫu-ba-as-a-te* (*Ḫu-ba-ša-a-te*) (Johns, *l. c.*, p. 99); *Aḫu-li-i* and *Ḫu-li-i'* (Johns, *l. c.*, No. 24 : E, 1 and No. 184 : O, 2). Evidently also *Ḫi-ma-ri-i* (Johns, *l. c.*, No. 178 : R, 3 | 209 : R, 5 | 569 : O, 6) = *Aḫi-ma-ri-i* and *Ḫu-da-pi-i* unless = *Ḫun-dapi*, cf. also *Ḫûn-da-pi-i*) Johns, *l. c.*, Vol. III, p. 235, = *Aḫu-da-pi-i*. Cf. also Pu. חמלכ = אח־מלכ and Bi. חירם = אחי־רם (Lidzbarski, *l. c.*).—Ed.]

§[The fact that *Ḫi-ik-la-'* is also written *Ik-la-'* points to a word with ע as first radical. I therefore prefer to transliterate *Ḫi-iy-la'* and *Iy-la-'*, and to compare the name with Bi. עגלון (final *n* frequently being dissolved into ', cf. Vol. IX, p. 27, note 3). Cf. also Pa. עגילן, עגל־בול, עגלתא.—Ed.]

‖[Cf. also *I-di-ḫi-ili(i)*, Strassmaier, *Nabuchodonosor*, . . : 3, 9. For the change of *Idiḫ* and *Iadiḫ* cf. *I-da-ri-nu-ili* (*Id-ra-ni-'-ili*) and *Ia-da-ar-ni-'-ili*.—Ed.]

¶ [Read *Iprâdu-pirna'* = *Frâta-farnah*, Φραϊαφέρνης.—Ed.]

††[*Iddiia* (cf. *Id-ia*) is probably identical with *Addaia* and *Ḫaddiia*, written also *Ḫa-di-ia* (Johns, *Assyr. Deeds*, No. 742, O, 34) *q. v.* For the change of *a, ḫa* and *i* in the first syllable of foreign elements beginning with ע, cf. *A-dar-ri-ili, Ili-ḫa-da-ri* and *Ili-id-ri-'* (Vol. IX). *I-qu-bu, A-qu-bu* and *Nabû-ḫa-qu-bi* (verb עקב, Vol. IX). *Nabû-am-me-e, Na-bi-e-im-me-e* and *Nabû-ḫa-am-me-e* (= עמי), Strassmaier, *Nabuchodonosor*, p. 18, and Zimmern, *K. A. T.*, p. 481.—Ed.]

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2. f. of *Aḫ-iddina*, 48 : 4.
3. f. of *Bêl-upêga*, 123 : 10.
4. f. of *Dannâ*, 5, U. E. | 13 : 13 | 16 : 17 | 17 : 15 | 18 : 18 | 19 : 17 | 21 : 15 | 22 : 12 | 25 : 14 | 26 : 21 | 27 : 15 | 28 : 12 | 31 : 16 | 33 : 17 | 34 : 19 | 36 : 16 | 37 : 14 | 43 : 22 | 46 : 20 | 48 : 16 | 49 : 15 | 50 : 15, Lo. E. | 53 : 21, U. E. | 57 : 13 | 65 : 19 | 71 : 17, R. | 80 : 17 | 81 : 15 | 84 : 16 | 85 : 14 | 88 : 18 | 89 : 13 | 92 : 16 | 96 : 13, L. E. | 100 : 12, L. E. | 103 : 13 | 130 : 25, L. E. | 131 : 25, L. E. | 132 : 23, Lo. E.
5. f. of *Ninib-aḫ-iddina*, 49 : 3 [prob. id. with No. 2—Ed.].
6. f. of *Ninib-nâ'id*, 56 : 11 | 73 : 11.
7. f. of *Rêmu-shakûnu*, 14 : 20.
8. f. of ....., 20 : 15 | 47 : 18 | 76 : 16.

Iddina-aplu IX, see *Iddinâ*.

Iddina-Bêl (*Bêl*[1,2])

1. s. of *Aḫ-iddina*, 10 : 4, 7.
2. s. of *Balâṭu*, 4 : 27 | 24 : 15 | 72 : 14, L. E. | 132 : 24.
3. s. of *Bêl-êṭir*, 107 : 10.
4. s. of *Bêlshunu*, b. of *Erish-Bêl*, 11 : 2.
5. s. of *Balluṭâ*, 5 : 3.
6. s. of *Ninib-muballiṭ*, 121 : 12, sc.
7. s. of ....., 42 : 16.
8. f. of *Aḫ-iddina*, 9 : 34.
9. f. of *Bêl-nâdin*, 55 : 13.
10. f. of *Bibâ*, 47 : 4.
11. f. of *Iddinâ*, 54 : 17.
12. f. of *Ilu-lindar*, 10 : 1.
13. f. of *Ninib-iqisha*, 116 : 14.
14. f. of *Ninib-muballiṭ*, 47 : 4.
15. f. of *Shamesh-lindar*, 18 : 4.
16. f. of *Tabnêa*, 4 : 5.
17. f. of *Taqish*, 41 : 17. Probably id. with No. 18.
18. f. of *Taqish-Gula*, 12 : 13 | 21 : 16 | 22 : 13 | 27 : 17 | 28 : 14 | 30 : 14 | 44 : 14 | 79 : 13, U. E. | 115 : 18, U. E.
19. 97 : 6.

Iddina-Marduk(*dAMAR-UD*)

1. s. of *Nabû-zêr-ukin*, 7 : 13 | 32 : 18 | 71 : 15, R.
2. s. of *Uballiṭsu-Marduk*, b. of *Aḫu-nûri'*, 6 : 13 | 64 : 10, R. E. | 97 : 15, L. E. | 100 : 10, U. E | 112 : 16, U. E. | 130 : 25, Lo. E. | 131 : 24, U. E.

Iddina-Nabû

1. f. of *Bêlshunu*, 33 : 18 | 34 : 20 | 71 : 5.
2. f. of *Ribât*, 36 20.
3. f. of *Shamash-aḫ-iddina*, 123 : 11, O.
4. f. of *Shalum-Bâbilu*, 91 : 9.
5. 65 : 5 | 88 : 5.

I-dis-su, s. of *Shum-iddina*, *sha ḫaṭri sha ktashshalu-shunu sha shumêbu* 26 : 4.

Ig-la-', cf. *Ik-la-'*.

Ik-ka-ri (with det. *h* in Vol. IX), 129 : 4.

Ik-kar-ia, s. of *Kîdin*, 20 : 17.

**Ik-la-'*, in *âluBit-mIkla'* (cf. *âluBit-mIli-ik-la-'*), 71 . 5 | 62 : 5, 7 | 125 : 6, 9.

**Ili-ba-na-'* (cf. Sa. בנאל, He. בָּנָיָה)

1. s. of *Nabû-êrish*, 98 : 2, 8.
2. f. of *Shamesh-lindar*, 51 : 4.
3. 96 : 4, 8.

**Ili-ba-rak-ka* (cf. Ph. אלברך), s. of *Ḫarimma'*, 119 : 12.

**Ili-ga-bar* (*ga-ba-ri*, *gab-ri*) (cf. He. גַּבְרִיאֵל s. of *Shûzuba*, b. of *Nabûnâ*, 92 : 5, 11.

**Ili-ḫa-da-ri* (cf. Bi. אֶלִיעֲזָר, Pu. יעדרבעל), *sha ḫaṭri sha shushanniplu sha ḫsûb-shêpi*, 90 : 3.

**Ili-li-in-dar*,† (in Vol. IX to be read *Shamesh-li-in-dar*), s. of *Bêl-ittannu*, 19 : 4.

**Ili-na-tan-nu* (cf. Ar. אלנתן)

1. f. of *Aplâ*, 55 : 15.
2. f. of *Ribât*, 7 : 16.

**Ili-za-bad-da*(*za-ba-da* IX), s. of *Aplâ*, 32 : 19 | 70 : 14, L. E.

**dIl-te-ḫi-ri-a-bi* ([= אלשהרי-אב—Ed.] cf. *Altaḫri-nûri'*), s. of *Ḫinâni'*, 99 : 16.

**dIl-te-eḫ-ri-nûri-'* [= אלשהרי-נורי — Ed.], in *âluBit-mdIlteḫri-nûri'*, 31 : 6, 9.

Ilu-abu-uṣur, s. of *Lamassu-nâdin*, 44 : 3.

**Ilu-li-in-dar*, *Il(u)-in-dar*,† s. of *Iddina-Bêl*, 10 : 1, 8, 9, L. E.

Ilu-rabû(*GAL*)-*nâdin*, 101 : 9.

Im-bi-ia(*ia*), s. of *Kîdin*, 8 : 9 | 24 : 16 | 25 : 15 | 75 : 16 | 83 : 13, U. E. | 94 : 19, R. | 98 : 15, Lo. E. | 101 : 28 | 113, U. E.

Ina-E-sag-ila-lil-bir, s. of *Bêl-nâdin*, 7 : 15.

Ina-E-sag-ila-ra-shil‡

1. s. of *Kînâ*, 107 : 10, L. E.
2. f. of *Nabû-shara'*, 126 : 12, U. E.

Ina(?)-*eshshi-êṭir*, s. of *Ninib-ile'i*, 109 : 9.

Ina-gilli-bit-shu-me-ilu(?), s. of *Libluṭ*, 87 : 13 | 116 : 11.

† [Cf. note to *Ḫadannu*.—Ed.]

‡ Cf. footnote, p. 45.

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Ina-silli-Ninib, abbrev. *Sillu-Ninib*, 29 : 18, *Sillai*, 130 : 32, R. | 131 : 31.

1. f. of *Nâdin*, 8 : 12 | 12 : 11 | 22 : 13 | 28 : 16 | 29 : 18.
2. f. of *Shum-iddina*, 30 : 12. [Prob. id. with No. 1, cf. Const. Ni. 610 : R. 4—Ed.]

**Ip-ra-a-du-pir-na-'*, cf. *Ibrâdpirna'*.

Iqîshâ(*BA-SHA-a*), *Iqîsha*(*BA-SHA*), 39 : 13, not *Iqîsha-aplu*, Vol. IX (cf. Intro., p. 15)

1. s. of *Bêl-muballiṭ*, 39 : 13 | 40 : 12 | 108 : 11.
2. s. of *Ninib-êṭir*, 38 : 3, L. E.
3. s. of *Shum-iddina*, 5 : 20 | 28 : 15 | 132 : 24, U. E.
4. f. of *Bêl-êpush*, 26 : 3.
5. f. of *Lâbâshi*, 14 : 3.
6. f. of *Nâdin*, 4 : 21 | 16 : 15 | 17 : 14 | 18 : 17 | 19 : 16, U. E. | 20 : 15 | 23 : 14 | 25 : 13 | 31 : (14) U. E. | 32 : 16 | 43 : 20 | 46 : 19 | 48 : 14 | 49 : 13 | 53 : 20, L. E. | 57 : 14 | 59 : 16, U. E. | 60 : 15.
7. f. of *Ninib-aḫu-ushabshi*, 23 : 16.
8. f. of *Shum-iddina*, 63 : 12.
9. f. of *Taddanna*, 63 : 14.
10. b. of *Mankiia*, 118 : 35.
11. 70 : 3.

**I-qu-bu*, f. of *Ardi-Ninib*, 68 : 7.

**I-qu-pa-'* (cf. Pa. אקופע, ακοπαον), f. of *Shamesh-nûri'*, 46 : 3.

**dIsh-ḫi-abu-nuṣur*, cf. *dMil-ḫi-abu-nuṣur*.

**Ish-ri-bi-Ia-a-ma* (cf. He. שַׁרְבִּיָה), s. of *Pillu-Iâma*, *hshakku sha hshushannipl sha nakkandu*, 65 : 9, 14, R.

Ishdubuḫatu'(?)IX, read *Ish-ta-bu-za-na-'*, *q. v.*

**Ish-ta-bu-za-nu*, *Ush-ta-bu-za-nu*, *Ush-ta-bu-za-na-'*IX, *Ish-ta-bu-za-na-'*IX (Pe.), 50 : 13. *hdatianu sha Nur-Sin*, 8 : 8, Lo. E | 18 : 14, U. E. | 20 : 12, Lo. E. | 22 : 9, U. E. | 24 : 11, Lo. E. | 25 : 11 | 26 : 15, R. E. | 32 : 14, U. E. | 34 : 15, U. E. | 35 : 14, R. E. | 36 : 14, U. E. | 37 : 11, U. E. | 41 : 12, L. E. | 42 : 11, R. | 45 : 13, Lo. E. | 46 : 17, U. E. | 50 : 13, R. E.

It-ià (cf. also *Iddiia*), f. of *Ribât*, 23 : 18.

Itti-Bêl-balâṭu, s. of *Ninib-nâṣir*, 52 : 24, sc.

Itti-Ninib-ini-ia (cf. *Itti-sharri-i-ni-ia*, Strassm., *Nabon.*, 282 : 3).

1. s. of *Ardi-Gula*, 108 : 12.
2. f. of *Bêl-muballiṭ*, 39 : 17 | 40 : 17 | 108 : 15.

Itti-Shamash-balâṭu, s. of *Lakip*, 10 : 13.

Iṭ-ṭi-ia, see *Iddiia*.

***Ka-ka-'* (cf. Pe. *Kâkâ*), f. of *Bagu'dâtu*, 66 : 4, 9.

*Kal-ba-a*IX, *Kal-bi-ia*, 115 : 6.

Kalbi-Bau (*dBâbu* IX), *Kalbi-Bau* (*Bâbu*, without det.*d*), f. of *Bêl-ibni*, 124 : 3.

Ka-rib-bi [cf. Na. כרבו—Ed.], f. of *Shamash-kâṣir*, 93 : 7.

Ka-ri-e,† f. of *Bêlshunu*, 4 : 3.

***Kar-gu-ush*,‡ *hshakku sha hash-te-ba-ri-an-na*, m. of *Pirrina'nish*, 76 : 5, 11, R.

***K(G)ar-d(t)ak-ku* (cf. *Gun-dak-ka-'*), f. of *Nidintum-Shamash*, 58 : 13.

Ka-ṣir

1. f. of *Bêl-mukîn-aplu*, 5 : 18 | 6 : 14 | 7 : 17 | 16 : 18 | 17 : 17 | 18 : 19 | 19 : 18 | 20 : 17 | 26 : 20 | 31 : 18 | 45 : 15 | 46 : 21 | 47 : 19 | 48 : 17 | 49 : 16 | 62 : 17 | 63 : 11, L. E. | 64 : 12 | 72 : 13, L. E. | 76 : 14, L. E. | 80 : 16 | 85 : 16 | 88 : 18, U. E. | 93 : 12, U. E. | 98 : 15 | 102 : 18 | 116 : 13. U. E.
2. f. of *Mukîn-aplu* (abbreviation for *Bêl-mukîn-aplu*, No. 1), 82 : 13, Lo. E.
3. f. of *Ninib-nâdin*, 56 : 14 | 59 : 19 | 60 : 20 | 62 : 17 | 63 : 12 | 73 : 12 | 75 : 18 | 86 : 11 | 91 : 21 | 87 : 10 | 103 : 14 | 128 : 21.
4. f. of ....., 25 : 15 | 52 : 17.

Ka-tu(?)*-tu*, 118 : 25.

Ki-din

1. s. of *Bêl*(?)*-aḫê-iddina*, 63 : 15.
2. s. of *Bêl-bulliṭsu*, 67 : 17.
3. s. of *Ninib-muballiṭ*, 73 : 10.
4. f. of *Bêl-shum-imbi*, 16 : 18, Lo. E. | 17 : 16, Lo. E. | 18 : 18 | 26 : 19 | 45 : 15 | 47, U. E. | 48 : 16, O. | 49 : 15, Lo. E., R. [53 : 22].
5. f. of *Hisdânu*, 39 : 16.
6. f. of *Ikkariia*, 20 : 17.
7. f. of *Imbia*, 8 : 9 | 24 : 16 | 25 : 15 | 75 : 16 | 83 : 13, U. E. | 94 : 20 | 98 : 15, Lo. E. | 101 : 28 | 113, U. E. [Prob. id. with No. 4—Ed.]
8. f. of *Shamash-shum-lishir*, 14 : 2 | 49 : 17.

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†[Cf. *Ka-ri-e-a*, Strassm., *Nabuk.* 350 : 20. As *Tab-ni-i* and *Tab-ni-e-a* are abbreviations from names like *Bêl*(*Nabû*, etc.)*-tab-ni-uṣur*(*bu-ul-liṭ* etc.), *Karê* and *Karêa* are doubtless shortened from a name like *Nabû-ina-ka-a-ri*(*lu-mur*), etc.—Ed.]

‡[The reading *Gar-gu-ush* may be preferable in view of Pu. גרגש and the Bi. tribal name גרגש.—Ed.]

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Kil(?)-il-ga-ad-du,† *hardu sha Shum-iddina* and *Zabina'*, 32 : 3.

**Ki(?)-e(?)za-ak-ka-'* [for the second element, cf. also *Gun-dakka'* and *Kar-dakku*—Ed.], 66 : 4.

Ki-na-a, f. of *Ina-Esagila-rashil*, 107 : 10, L. E. (cf. also *Mukin-aplu*).

Ki-rib-ti(tu)
1. f. of *Ardia*, 2 : 11 | 9 : 33, U. E.
2. f. of [*Sha-Nabû*]-*shû*, 35 : 3.

Ki-rib-ti-Bêl
1. s of *Bêl-shar-ibni*, *hushtarbari*, 89 : 15, Lo. E.
2. 46 : 5.

Ki-til-Bêl[1,2], *hsipirri sha Kimût-Ninib*, 127 : 9, *sha Mur-ashû*, s. of *Bêl-nâdin-shum*, 129 : 10.

**Ki-tir(?)-ri(?)-is*,‡ f. of *Shammâ*, 5 : 20.

**Kit(?)-ti-ma-nu*, in *nâr* m*Kittimanu*, 129 : 3.

dKUD(*Daianu*?)-*ah-iddin*, s. of *Bêl-êṭir*, 20 : 3.

dKUR-GAL§-*nâdin*, s. of *Marduk-nâdin*, 99 : 16.

dKUR-GAL-*u-pah-hir* (Ar. docket אורפחר), *hrê'u*, *hardu sha Ribât*, 105 : 10, R.

Ku-ṣur-a‖ (not *Kuṣur-aplu*, Vol. IX), s. of *Nanâ-nâdin hshakku sha ba-na-i-ka-nu*, 67 : 8, 14, L. E.

**La-ba-ni-'*, *La-ba-ni-ia* IX (in Vol. IX read *Lamani'*, but cf. unpubl. docket Vol. IX : 108, לבני), f. of *Nâ'id-Bêl*, [28 : 3] | 44 : 12.

La-ba-shi, *La-a-ba-shi*, *La-ba-a-shi* (Ar. docket לבש, 59 : R.)
1. s. of *Aplâ*, 128 : 19.
2. s. of *Balâṭu*, sc., 2 : 17 | 41 : 16 | 46 : 22 | 58 : 16 | 51 : 22 | 63 : 11 | 64 : 15 | 72 : 17 | 112 : 20.
3. s. of *Bânia*, 101 : 27, R. E | 112 : 18, U. E.
4. s. of *Bêl-asha*, b. of *Bêl-idisha*, 15 : 6. *hshakku sha Bit-Sham-ma-su-pi-it-ru-ú*.
5. s. of *Iqishâ*, 14 : 3, Lo. E.
6. s. of *Nabû-bêl-uballiṭ*, *hpaqdu sha bit sharri*, also *sha bit mâr sharri*, *hshakku sha Nabû-nâdin*, 59 : 8, 12 | 95 : 2, 5, 11 | 101 : 14, 15.
7. s. of *Nâdin*, sc. 2 : 15 | 3 : 16 | 24 : 15 | 27 : 14 | 50 : 16 | 63 : 16 | 71 : 15, Lo. E. | 73 : 13 | 93 : 12, U. E. | 116 : 15.
8. s. of *Shaggil*, *hpaqdu*(*paqqadu*) *sha* m*Dandana'*, 82 . 5, 9, 11, Lo. E. | 89 : 3, 6, 9, U. E.
9. s. of *Umahhatrê*, *hshakku sha hma-gul-la-ai*, 81 : 5, 8, 11, 18, U. E. | 84 : 12, L E.
10. s. of *Uhâr*, b. of *Ardia*, 2 : 15 | 3 : 17 | 14 : 16.
11. s. of .... *Bêl*, 77 : 12.
12. s. of ...., 13 : 14 | 84 : 18.
13. f. of *Ardi-Gula*, 55 : 15.
14. f. of *Bêl-ahê-iddina*, 122 : 16.
15. f. of *Bêl-dânu*, 47 : 2.
16. f. of *Bêl-muballiṭ*, 130 : 29 | 131 : 29 | 132 : 23, Lo. E.
17. f. of *Bêl-sulê-shime*, 55 : 14.
18. f. of *Liblut*, 101 : 23, Lo. E. | 118 : 33.
19. f. of *Nâ'id-Ninib*, 130 : 29 | 131 : 29. Same as No. 16.
20. f. of *Sîlim-ilâni*, 35 : 17 | 36 : 19 | 57 : 16 | 63 : 12 | 73 : 4 | 75 : 17 | 87 : 11 | 124 : 13, U. E.
21. f. of *Shum-iddina*, 55 : 14. Same as No. 17.
22. m. of *Hananna* and *Minahhim*, 127 : 4, 5, 11, R. U. E.
23. *sha hhatri sha harshammai*, 113 : 3.

La-kip, *La-ki-pi* IX
1. s. of *Bêl-asîa*, *hgardupatum*, 118 : 34.
2. s. of *Ninib-muballiṭ*, 61 : 19.
3. f. of *Bêl-ittanu*, 60 : 6
4. f. of *Itti-Shamash-balâṭu*, 10 : 13.
5. *hgardupatum*, 95 : 11.

dLamassu(?dKAL-KAL)-*nâdin*
1. f. of *Ilu-abu-uṣur*, 44 : 3.
2. f. of *Bêl-ittanu*, 6 : 16 | 45 : 20 | 61 : 18, L. E. | 78 : 10.

**Lib-gi-in* [cf. *Nar-gi-in*—Ed.]

Lib-luṭ
1. s. of *Balâṭu*, 68 : 9.
2. s. of *Lâbâshi*, 101 : 23, Lo. E. | 118 : 33.
3. s. of *Ninib-erba*, 48 : 3 | 49 : 18.
4. s. of *Shirka'*, b. of *Shabatai*, 39 : 2, L. E.
5. s. of *Ina-ṣilli-bit-shu-me-ila*(?), 87 : 14 | 116 : 12.

Li-na-du-ush-a-na(*ana*)-*Bêl* ("May he be rejuvenated for Bêl"), *hpa*[*qad*] *sha Sippara*, 75 : 8, 12, L. E.

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†[Probably to be read *Hab-il-Ga-ad-du*. The second element represents the West-Semitic גד "fortune" and "god of fortune" (*Fortuna*), contained also in several Bi. names. Cf. Baethgen, *Beiträge zur Semit. Religionsgeschichte*, pp. 76, ff.; Lidzbarski, *Handbuch*, p. 249; Zimmern, *K. A. T.*[3], pp. 479, f.—Ed.]

‡[Possibly to be read *Ki-din-Bêl*(dEN-LIL).—Ed.]

§ *KUR-GAL* instead of *Shadû-rabû* (Vol. IX) is preferred until the exact rendering of אור is determined. Cf. *Intro.*, p. 8.

‖ Cf. *Ku-ṣur-ra-a*, *Dar.* 154: 1 ; also Introduction, p. 16.

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Li-nu-uḫ-lib-bi-ilâni † ("May the heart of the gods be appeased"), *hushtarbari sha sharri*, 91 : 18, U. E.

Lu-ú-i-di-iâ, *Lu-ú-di-ia*, *Lu-ú-idi(ID)-ia*

1. f. of *Ninib-ana-bîtishu*, 18 : 21 | 19 : 21 | 25 : 16 | 35 : 15 | 60 : 16 | 66 : 14, U. E. | 67 : 12, U. E. | 93 : 14 | 117 : 19, U. E. | 130 : 27, U. E. | 131 : 26, U. E.
2. 86 : 11.

Lu-...'-ḫi-ia, f. of *Bêl-nâdin*, 108 : 14.

Makkûr(*NIG-GA*)-*Bêl* ‡ (in Vol. IX read *Bashi-Bêl*[2]), s. of *Aplâ*, 59 : 17, L. E. | 60 : 17, U. E. | 66 : 13 | 70 : 16.

Man-ki-ia, *Man-na-ki-ia* IX, § b. of *Iqîshâ*, 118 : 35.

Mannu(*A-BA*)-*Bêl*[2]-*ḫâtin*(*DA-RI*) ("Who [like] Bêl is protecting"), ‖ f. of *Nâdin*, gf. of *Dannâ*, 71 : 14.

**Man-nu-i-qa-bu*, *hpaqdu sha mAḫiamanush*, 84 : 17 | 85 : 6, 9, U. E.

**Man-nu-ki-i-i-la-ḫi-i* ("Who is like my god") ¶ [cf. Bi. מִיכָאֵל—Ed.], s of *Aqâbu*, b of *Ḫinnûni'*, 64 : 3.

Man-nu-(a)ki-i-dNa-na-a

1. s. of *Nargîia*, 39 : 3.
2. s. of *Nâdinta'*, 119 : 14 | 120 : 10.
3. f. of *Bêl-iâdaḫ*, 33 : 3.
4. f of *Bêlshunu*, 9 : 33

Man-nu-lu-ḫu-a (Ar. docket .....מנא)

1. s. of *Adarri-îli*, 46 : 2, L. E.
2. s. of *Nabû-îṭir*, 47 : 20.

Mar-duk

1. f. of *Bêl-aḫu-ushabshi*, 129 : 5.
2. *hushtarbari sha sharri*, 15 : 16.

Mar-duk-a (Ar. docket מרדכא, 121 : 0)

1. s. of *Mushêzib-Bêl*, 39 : 12 | 40 : 11.
2. s. of *Ribât*, 121 : 3, Lo. E.
3. f. of *Bêlshunu*, 107 : 12, L. E. | 108 : 12.
4. f. of *Shamesh-lindur*, 19 : 14, Lo. E. | 20 : 14 [25 : 12].
5. *kbe-ep-ra-a-su sha ina pâni mGubarri*, 97: 16, Lo. E.

Marduk-bêl-shu-nu

1. f. of *Aplâ*, 61 : 17.
2. f. of *Bêl-shar-uṣur*, 16 : 17 | 65 : 17, L. E.

Marduk-êrib, f. of *Shulum-Bâbilu*, 39 : 13 | 40 : 12.

Marduk-êṭir

1. s of *Bêl-ittannu*, 54 : 17, U. E.
2. f of *Shamash-nâdin*, 36 : 19.

Marduk-êrish, in *âluUuṣṣêti sha Marduk-êrish*, 114 : 3.

Marduk-iqisha-an-ni, s. of *Pada-dEsi'*, 39 : 14.

Marduk-nâdin, f. of *KUR-GAL-nâdin*, 99 : 16.

Marduk-ú-shal-lim, f. of *Bêl-nâdin*, 57 : 2.

**Ma-at-ta-ni-Ia-a-ma* (cf. Ile. מַתַּנְיָהוּ), s. of *Shirka'*, 83 : 14, R. E.

dMil-ḫi-abu-uṣur, s. of *Akkudânu*, 75 : 5.

**Mi-na-aḫ-ḫi-im*, *Mi-na-aḫ-ḫi-mu*, *Mi-na-aḫ-ḫi-im-mu* IX, *Mi-na-ḫi-im*, *Mi-na-ḫi-mu*

1. f. of *Ḫannani'*, 128 : 15.
2. *hpaqdu sha Lâbâshi*, 127 : 5, 8, 10, U. E.
3. 118 : 4, 36.

**Mi-in-ia-a-me-en*, *Mi-in-ia-me-e* IX, *Mi-in-ia-mi-i-ni* IX (cf. He. מִנְיָמִין) [also Fraenkel, *Z. A.*, XIII, p. 123—Ed.]

1. s. of *Bânia*, 76 : 14, U. E.
2. s. of *Bêl-abu-uṣur*, b. of *Shabbatai*, 65 : 18, U. E. | 84 : 13, Lo. E. | 85 : 12, Lo. E.

Mi-nu-ú-ana-Bêl-da-nu, f. of *Bêl-ittannu*, 6 : 15.

Mi-nu-ú-Bêl-da-nu(*u*)(*du-un*) and abbrev. *Mi-nu-ú*, s. of *Daḫḫûu*, *hrabu-um-ma*, 101 : 23, Lo. E.

**Mi-is*(*z*)-*da-bi-gi-in* [Pe. = *Mazda*(cf. Μισδίνα)-*bigna*—Ed.], f. of *Ea-balliṭsu*, 69 : 14, Lo. E.

**Mi-it-ra-a-tu*, *Mi-it-ra-tu* (Pe. *Mitrat*), m. of *Nadishṭâbu*, 114 : 16, U. E.

Mugurshu IX, to be read *Mutirshu*, *q. v.*

Mukin-aplu (*DU-A*) [according to Vol. IX, pp 10 and 92, to be read *Kinâ*, cf. also *Kin-ai*, Johns, *Assyr. Deeds*, No. 404, R. 5—Ed.]. Cf. Intro., p. 16.

1. s. of *Kâṣir* (abbrev. from *Bêl-mûkin-aplu*, by comparison of the seals), *hdaianu sha Nûr-Sin*, 82 : 13, Lo. E.
2. f. of *Nabû-bêl-uballiṭ*, 15 : 17.
3. f. of *Ninib-ana-bîtishu*, 10 : 14.
4. f. of *Ninib-nâdin*, 28 : 15.
5. in *âluBit-mMukin-aplu*, 51 : 6, 10.

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† Cf. *Lim-ra-aṣ-lib-bi-ilâni*, II *R.*

‡ Cf. *Ma-ku-ur-Sin*, *Bu.* 88. 5-12, *C. T.* IV.

§ Probably an abbreviation for a name like *Mannû-ki-Nanâ*. Cf. *Man-ki-Nashuḫ*, *Man-ki-Si'*, Johns, *Assyr. Doomsday Book*, p. 75, and *Deeds and Documents*, p. 452. This would be an example of a two-element *hypokoristicon* with the "*kose*" suffix. [Cf. *Aḫi-BA-A*, above.—Ed.]

‖ Possibly also *Mannu-Bêl-da-ri*. Cf. *Shamash-da-ru* (Johns, *Assyr. Deeds*, No. 89, O, 2), *Sharru-lu-da-ri*, *l. c.*, 150, *seq.*

¶ Cf. *Man-na-a-ki-i-dIsh-tar-ia*, "Who is like my Ishtar (= "goddess")." *Dar.* 379: 47.

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**Mu-la-ki-it*, in *âluHuṣṣêti sha mMulakit*, 114 : 4.

Mu-ra-nu, in *âluBit-mMûrânu*, 23 : 6, 8 | 67 : 6.

Mu-ra-shu-ú(u)

1. s. of *Bêl-nâdin-shumu*, m. of *Aḫushunu*, *Bêlshunu*, and *Kitil-Bêl*, gs. of *Murashû*, No. 3 (cf. Vol. IX, 101 : 4), 129 : 6, 11, 13.
2. s of *Ribât*, 122 : 17, L. E.
3. f. of *Bêl-nâdin-shumu*, 1 : 5 | 2 : 1 | 3 : 2 | 4 : 7 | 5 : 5 | 5 : 11 | 6 : 7 | 7 : 5, 8 | 8 : 1 | 9 : 2 | 11 : 2 | 12 : 2 | 14 : 1 | 15 : 9 | 16 : 2 | 17 : 2 | 18 : 2 | 19 : 2 | 20 : 1 | 21 : 2 | 22 : 1 | 23 : 2 | 24 : 1 | 25 : 1 | 26 : 2 | 27 : 1 | 28 : 2 | 30 : 1 | 31 : 1 | 32 : 2 | 33 : 2 | 34 : 2 | 35 : 2 | 36 : 2 | 37 : 1 | 38 : 2 | 39 : 1 | 40 : 1 | 41 : 1 | 42 : 2 | 45 : 1 | 46 : 1 | 47 : 2 | 48 : 2 | 49 : 1 | 50 : 7, 11 | 51 : 2 | 53 : 2 | 54 : 2 | 57 : 1.
4. f. of *Quddâ*, 46 : 13.
5. f. of *Rîmût-Ninib*, 29 : 3 | 43 : 2 | 44 : 1 | 52 : 2 | 54 : 16, R. | 58 : 6, 10 | 59 : 3 | 60 : 2, 12 | 61 : 1 | 62 : 1 | 63 : 7 | 64 : 6, 8 | 65 : 11 | 66 : 7, 10 | 67 : 7, 10 | 69 : 8, 13 | 70 : 7, 11 | 71 : 9 | 72 : 6 | 75 : 9, 13 | 76 : 6, 10 | 78 : 4 | 79 : 2 | 80 : 9 | 81 : 7, 10 | 82 : 7, 10 | 83 : 6, 10 | 84 : 6, 10 | 85 : 7, 11 | 86 : 5 | 87 : 14, 18 | 88 : 10 | 89 : 4, 8, 11 | 90 : 5 | 91 : 9, 12 | 92 : 8, 12 | 93 : 8 | 94 : 7 | 95 : 4, 8, 12 | 96 : 6, 9 | 97 : 10, 13 | 98 : 1 | 100 : 5, 9 | 101 : 15, 17, 20 | 102 : 8 | 103 : 6 | 107 : 4, 7 | 108 : 1 | 109 : 2 | 110 : 2 | 112 : 2 | 113 : 6, 9 | 114 : 7, 10 | 117 : 5, 8 | 119 : 2 | 120 : 2 | 121 : 1 | 122 : 5, 8, 12 | 123 : 2 | 124 : 4 | 126 : 7 | 127 : 6 | 128 : 7.
6. in *âluBit- mMurashû*, 127 : 3.

Mu-she-zib

1. f. of *Ninib-muballiṭ*, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.
2. 11 : 4.

Mu-she-zib-Bêl, *Mushêzib(KAR)-Bêl*

1. s. of *Addu-rammu*, 126 : 14.
2. s. of *Bêl-êrish*, 39 : 15 | 40 : 13.
3. f. of *Bêl-bullîṭsu*, 95 : 6, Lo. E.
4. f. of *Marduk̂â*, 39 : 12.
5. f. of *Nabû-idri'*, 67 : 15.
6. f. of *Naḫmânu*, 107 : 12.
7. f. of *Shamash-muballiṭ*, 15 : 17.
8. f. of *Zitti-Nabû*, 101 : 27, U. E.

Mu-she-zib-Marduk (*AMAR-UD*), f. of *Shamash-muballiṭ*, 6 : 13.

Mu-tir-shu, (*Mu-*)*Mutîr*(*GUR*)*-shu*, *Mu-tir-ri-shu* IX [not *Mugursha*, Vol. IX], f. of *Ninib-nâdin*, 4 : 28 | 35 : 17.

Nâ'id-Bêl (cf. נידבל, in an unpublished docket, Vol. IX, 108).

1. s. of *Labanî'*, 28 : L. E | 44 : 11.
2. f. of *Bêl-iâḫabbi*, 99 : 15, R. E.
3. f. of *Bêl-ittannu*, 18 : 2.
4. f. of *Shûzubu*, 18 : 19 | 19 : 20 | 20 : 18 | 56 : 20.
5. f. of *Tud*....., 52 : 20.

Nâ'id-Ninib

1. s. of *Ardi-Ninib*, 15 : 20 | 116 : 12.
2. s. of *Lâbâshi*, b. of *Bêl-muballiṭ*, 130 : 28, R. E. | 131 : 29, Lo. E.

Nabû-aḫ(u)-êrish, 115 : 5.

Nabû-aḫ(u)-ittannu, s. of *Nanû-nâdin sha ana muḫḫi iṣuBAR sha mârHarrîpiqîni*, 85 : 13, Lo. E.

Nabû-aḫê-iddina

1. f. of *Bêl-muballiṭ*, 16 : 14, U. E. | 48 : 13 | 49 : 12 | 78 : 9 | 114 : 13.
2. f. of *Ninib-mutirshu*, 44 : 10 | 99 : L. E. (Identified by the seal impr.) 114 : 13 | 132 : 23, L. E. (Identical with No. 3 according to Vol. IX).
3. f. of *Ninib-nâṣir*, 4.22 | 16 : 14, R.(?) | 17 : 19, R. | 38 : 14 | 47 : 15, U. E. | 48 : 13, R. | 49 : (12) U. E. | 92 : 15, Lo. E. | 94 : 18, L. E | 95 : 15, L. E | 98 : 14, U. E. | 112 : 17 | 114 : 13 | 127 : 13.

**Nabû-a-qa-ab-bi*, *Nabû-ḫa-qa-bi*(IX), f. of *Bêlshunu*, 123 : 12.

Nabû-ash-ka-a-ri-shi IX, read *Nabû-ina-ka-a-ri lûmur*.

Nabû-balâṭ-su-iqbi

1. s. of *Aḫûnâ*, 1 : 16.
2. s. of *Bêl-ikṣur*, 1 : 20.

Nabû-bêl-uballiṭ(*-it*)

1. s. of *Balâṭu*, *bâḫâtnu sha ḫsipirrîd*, 7 : 4, 7, L. E.
2. s. of *Mukîn-aplu*, *bâlâianu sha Nûr-Sîn*, 15 : 16, R. E.
3. f. of *Lâbâshi*, 58 : 8, 12 | 95 : 3 | 101 : 14, 16.
4. *bâlâianu sha Bît- lBurushshâtu*, 97 : 14, Lo. E.

Nabû-bullîṭ-su, *Nabû-bullîṭ*(*-lit*)*-su*

1. s. of *Shumâ*, 45 : 9.
2. f. of *Taqîsh*, 37 : 11 | 41 : 2.

Nabû-da-ai-nu, f. of *Shîṭa'*, 41 : 11.

Nabû-êrib, s. of *Bêlshunu*, 4 : 2, 13.

Nabû-êrish

1. s. of *Gimil-Shamash*, 51 : 2.
2. f. of *Ili-bana'*, 98 : 2.

Nabû-êṭir

1. s. of *Bêl-shum-ibni*, 75 : 6.
2. f. of *Bêl-ittannu*, 104 : 8.
3. f. of *Mannu....ḫâ*, 47 : 20.

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*Nabû-id-ri-' (cf. Bi. אליעזר), † s. of *Mushêzib-Bêl*, 67 : 15.

Nabû-ina-ka-a-ri[1,2], abbrev. from a name like *Nabû-ina-kâri-lûnur* (cf. *Nabû-ash-ka-a-ri-shi*, above), ‡ s. of *Aplâ*, 52 : 18.

Nabû-ittannu

1. s. of *Bêl-dânu hgi-te-pa-tum*, 101 : 26, U. E. | 114 : 13, Lo. E.
2. s. of *Bibânu*, b. of *Bêl-rashil*, 58 : 4.

Nabû-ka-ṣir, f. of *Aḫu'a*, 51 : 4.

Nabû-ku-ṣur-shu, s. of *Bêl-bullitsu*, 56 : 16.

Nabû-muballiṭ(-it), s. of *Aḫu-liti'*, 51 : 5.

Nabû-mu-she-tig-urra(*UD-DA*)

1. s. of *Arshamma*, 113 : 3, 8, 10, R. | 128 : 3, 10, 12, R.
2. s. of *Bêl-ittannu*, 64 : 14.
3. 113 : 3, 8, 10, R. E.

Nabû-na-a [apparently identical with the common *Nabû* (*Na-bu*)-*nu-na-ai*—Ed.], s. of *Shûzubu*, b. of *Ili-gabari*, 92 : 5, 11.

Nabû-na-din. *Nabû-nâdin*(*MU*)

1. s. of *Bêl-kâṣir*, 59 : 7, 11, Lo. E.
2. s. of *Bêl-nâṣir*, *hdaianu sha Nâr-Sîn*, 118 : 35, R. E.
3. f. of *Shum-iddina*, 4 : 5.
4. f. of *Shulum-Bâbilu*, 15 : 18.

Nabû-na-dîn-aḫu, s. of *Uballiṭsu-Nabû*, m. of *Uballiṭsu-Bêl* (cf. 37 : 7), *hḫaṭri sha hsipirri*, 37 : 2.

Nabû-na-din-shumu, s. of *Ninib-muballiṭ*, b. of *Ubâr*, 18 : 3.

*Nabû-na-tan-nu (cf. Ar. נבונתן), s. of *Aq-bi-ili*, *hshakna sha hshushannuṭ mârê hshakanâtu*, 64 : 6, U. E.

Nabû-nâṣir(?), 7 : 13.

Nabû-ra-ḫi-i (= נבורעי, cf. also note under *Adraḫû*), s. of *Ḫannata'*, 109 : 3.

Nabû-ra-ḫi-iu, s. of *Bazuzu*, b. of *Aplâ*, 31 : 2, Lo. E.

*Nabû-ra-pa-' (Ar. docket נבורפא[ל], cf. Bi. רַפָּאֵל, Sa. *Ili-rapa'a*), s. of *Bau-nâdin*, 119 : 8 | 120 : 3.

Nabû-rê'ûʾ-shu-nu, s. of *Nidintum-Bêl*, b. of *Aḫ-iddina*, b. of *Zabdîu*, 25 : 2.

**Nabû-sha-ra-'*, s. of *Ina-Esagila-rashil*, 126 : 11, U. E.

Nabû-u-she-zib, s. of *Iâḫabbi-ili*, 101 : 16, 20, 21, U. E.

**Nabû-za-bad* IX. *Nabû-za-bad-du* (Ar. docket נבו[ו]זבר), f. of *Shikin-ili*, 119 : 4.

Nabû-zêr-iddina, f. of *Rab-bi-ili*, 54 : 18 | 70 : 15.

Nabû-zêr-ukîn, f. of *Iddina-Marduk*, 7 : 13 | 32 : 18 | 71 : 15, R.

Nabû ...., f. of *Shiṭa'*, 8 : 10.

Na-din

1. s. of *Bêl-rashil*, 69 : 16.
2. s. of *Ina-ṣilli-Ninib*, 8 : 12 | 12 : 11 | 22 : 13 | 28 : 16 | 29 : 18.
3. s. of *Iqîshâ*, 4 : 12 | 16 : 15 | 17 : 14 | 18 : 17 | 19 : 16, U. E. | 20 : 15 | 23 : 14 | 25 : 13 | 26 : 17 | 31 : 14, U. E. | 32 : 16 | 43 : 20 | 46 : 19 | 48 : 14 | 49 : 13 | 53 : 20, L. E. | 57 : 14 | 59 : 16, U. E. | 60 : 15, R.
4. s. of *Mannu-Bêl-ḫâtin*, 71 : 14.
5. s. of *Sa'ga'*, b. of *Ardi-Bêl*, *sha hḫaṭri sha hshushannê mârê ḫisanni*, 61 : 3.
6. s. of ....., 47 : 16.
7. f. of *Ardi-E-GAL-MAḪ*, 98 : 17 | 112 : 19 | 125 : 17, Lo. E.
8. f. of *Bêl-Nippur-ashkrishu-têr*, 117 : 15.
9. f. of *Bêl-rê'itum-Bêl*, 121 : 10 | 125 : 20.
10. f. of *Bêl-shum-lilbir*, 2 : 14 | 18 : 20 | 19 : 20, U. E. | 25 : 16 | 26 : 22 | 36 : 17 | 37 : 14 | 45 : 18 | 46 : 22 | 57 : 15 | 62 : 15 | 66 : 12, Lo. E. | 80 : 17, Lo. E. | 92 : 17, U. E. | 93 : 13 | 98 : 16 | 102 : 17, Lo. E. | 117 : 18, U. E. | 128 : 19.
10. f. of *Dannâ*, 27 : 12 | 71 : 13, L. E. | 88 : 15, Lo E. | 115 : 17, L. E.
11. f. of *Lâbâshi*, 2 : 15 | 3 : 17 | 24 : 15 | 27 : 14 | 50 : 16 | 63 : 16 | 71 : 15, Lo. E. | 73 : 13 | 93 : 12, U. E. | 116 : 15.
12. f. of *Ninib-nâdin*, 79 : 1, L. E. | 88 : 15 | 115 : 17, L. E.
13. f. of *Ṣillai*, 130, 32, R. | 131 : 31.
14. f. of *Ubâr*, 15 : 21 | 79 : 15.

**Na-di-ir*, *Na-di-ru* IX

1. s. of *Barikki-Shamesh*, 99 : 15, R. E. | 123 : 11.
2. f. of *Zabdîu*, 115 : 19.
3. in *âluBit-mNadir*, 129 : 4.

**Na-aḫ-ma-nu* (cf. Bi. נַעֲמָן, Tha. נעמן), s. of *Mushêzib-Bêl*, 107 : 12.

[*]*Na-ḫi-ish-ṭâbu*, *Na-ḫish-ṭâbu*,§ *hpaqdu sha mMitratu*, 114 : 16, U. E.

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† Cf. *Ili-idri'*, *Nanâ-idri*, Vol. IX, and *dSi'-idri*, etc., Johns, *Assyrian Doomsday Book*, pp. 17 and 31.

‡ Cf. *Nabû-ina-ka-a-ri-lu-mur*, "May I see Nebo within the wall," *Nbn.* 1026: 3. *Cyr.* 67: 9, 221: 9. Cf. also *Bêl-ina-E-sag-ila-lu-mur*, "May I see Bêl in Esagil," *Dar.* 7, 6, 21.

§ Cf. *Ni-ḫi-is-tum-ṭa-a-bi*, *Dar.* 274: 5, and also Bi. נְחִשׁ and Ar. נחשאב. Cf. also *Awil-na-ḫi-ish-tum* of the II Dyn. of Ur, *Z. A.*, XII, p. 334. In this age *Awil* in proper names is always found in connection with the name of a god, cf. Ranke, *Personal Names*. Cf. also the names *Nuḫâshu*, *Ma-na-aḫ-ḫi-ish-Mar-duk*, *Nbn.* 85: 15.

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Nanâ-êrish

1. s. of *Ninib-nâdin*, 4 : 4 | 59 : 17, L. E. | 117 : 17, U. E.
2. f. of *Bariki-Shamesh*, 7 : 10, Lo. E. | 14 : 16, L. E.

Nanâ-nâdin

1. s. of *Bêl-abu-uṣur, sha hshaknu hashshalishanu* and (*sha*)*imni* (*tashallishannu*), 117 : 16, L. E. | 124 : 5, L. E. | 127 : 14, L. E. | 128 : 17, U. E.
2. s. of *Bêlshunu*, 123 : 9, Lo. E.
3. s. of *Gubari, hdashshiia*, 91 : 19, U. E.
4. s. of *Quddâ*, 98 : 3, 10.
5. s. of *Shulum-Bâbilu*, 40 : 13 | 108 : 2, L. E.
6. f. of *Bananna-êrish*, 59 : 21.
7. f. of *Êribû*, 67 : 14.
8. f. of *Kuṣurâ*, 67 : 9, 14. Id. with No. 7.
9. f. of *Nabû-aḫ-ittannu*, 85 : 14.
10. *hashtarbari*, 102 : 20, R. | 103 : 11.
11. 96 : 3, 8, R.

Nar-gi-ia,† f. of *Mannu-kî-Nanâ*, 39 : 3.

**Na*(?)*-si-ka-'*, in *âluBit-mNasika'*, 124 : 2.

Na-ṣir

1. f. of *Bêl-mukin-aplu*, 67 : 13, R.
2. f. of *Bêlshunu*, 4 : 23 | 41 : 15.
3. f. of *Ninib-abu-uṣur*, 27 : 3.
4. f. of *Ninib-nâdin*, 4 : 23 | 41 : 15.
5. f. of *Shullum*, 87 : 5.
6. in *Ḫuṣṣêtu sha mNâṣir*, 72 : 3.

**Na-'-dE-si* [Egyptian, containing the name of *Isis*, Ar.-Eg. אס or אסי—Ed.], s. of *Pamunu*, 81 : 17.

**Na-'-si-e-a* [Egyptian, id. with the previous name?—Ed.], f. of *Ḫarbaṣu*, 23 : 3.

*‡ *Na-tú-e-ili-el*, in *âluBît-mNatuêl*, 54 : 6.

Nergal-abu-uṣur, m. of *Niḫistum*, 5 : 10, 13.

Nergal-da-a-nu, 84 : 3.

Nergal(?)*-êṭir*(?), s. of *Dannu*(?)*-Nergal*(?), 24 : 18.

Nergal-nâṣir, 115 : 7.

Nergal-nâdin-aḫu, s. of *Ardi-Bêl*, 12 : 12 | 60 : 19.

Ni-din-ta-a, Ni-din-ta-', f. of *Mannu-kî-Nanâ*, 101 : 4 | 119 : 14 | 120 : 10.

Ni-din-tum

1. s. of *Atamar-dAnussu*, 21 : 3. L. E.
2. f. of *Bêl-shimanni*, 15 : 19 | 39 : 12 | 40 : 14.
3. f. of *dDaianu-nâdin*, 6 : 10, L. E.
4. 3 : 3.

Ni-din-tum-dA-num, s. of *Shulâ*, 107 : 11 | 126 : 13, Lo. E.

Ni-din-tum(*-tu*)*-Bêl*

1. s. of *Bêl-bulliṭsu*, 9 : 32.
2. s. of *Ninib-muballiṭ*, 121 : 11.
3. s. of *Ninib-nâdin*, 11 : 10 | 107 : 13 | 126 : 15 | 130 : 33 | 131 : 32 | 132 : 25.
4. s. of *Sin-nâdin*, 4 : 5.
5. s. of *Shamash...ḫi*, 52 : 21.
6. s. of *Shullum*, 60 : 6.
7. s. of ....., 33 : 2.
8. f. of *Aplâ*, 107 : 7.
9. f. of *Aḫ-iddin*, 25 : 2.
10. f. of *Bêl-aḫ-ittannu*, 9 : 32. Id. with No. 1.
11. f. of *Bêl-apal-uṣur*, 1 : 20.
12. f. of *Nabû-rê'ûshunu*, 25 : 2.
13. f. of *Ninib-êrib*, 16 : 20 | 17 : 3 | 110 : 4.
14. f. of *Riḫêtu*, 27 : 3.
15. f. of *Shamesh-barakku*, 107 : Lo. E.
16. f. of *Zabdiia*, 25 : 2.
17. f. of ... *za-a*, 25 : 2. Id. with Nos. 9, 12, 16.
18. [127 : 18]

Ni-din-tum-Shamash, s. of *Kar-dak-ku, bardu sha Artah-shari*, 58 : 18, U. E.

Ni-ḫi-is-tum, s. of *Lu.... hshanû sha Nergal-abu-uṣur*, 5 : 9, 12.

**Ni-ḫu-ru* (cf. Pe. Nixor or Bi. נְחוּר ?), f. of *Bêl-êṭir*, 36 : 2.

Ninib-abu-uṣur

1. s. of *Bêl-nâdin-shumu*, sc., 5 : 22 | 6 : 17 | 7 : 19 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 25 : 17 | 26 : 23 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 36 : 21 | 37 : 20 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 53 : 26 | 54 : 19 | 62 : 20 | 65 : 22 | 66 : 16 | 67 : 19 | 69 : 19 | 70 : 19 | 71 : 18 | 75 : 19 | 76 : 19 | 80 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 102 : 22 | 103 : 15 | 113 : 17 | 114 : 18 | 116 : 17 | 117 : 21 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20.
2. s. of *Nâṣir*, 27 : 3.
3. s. of *Shum-iddina*, 115 : 20.

† [Cf. Pu. נרגא. As to the writings *Ni*(*e*)*r-gi-i, Ni-ir-gi-i, Na-ra-gi i*, cf. Johns, *Assyr. Deeds*, pp. 40 and 53.—Ed.]

‡ [I am inclined to regard the sign *E* here as a variant of *UN*, one or two perpendicular wedges being frequently left out in the cuneiform characters of this period (cf. Vol. IX, pp. 16, ff.). Read therefore *Na-tú-un-ili*. Cf. the abbreviated name *Na-tu-nu* (Vol. IX).—Ed.]

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Ninib-aḫ(u)-iddina

1. s. of *Aḫushunu*, 90 : 11, U. E. | 92 : 16 | 127 : 16 | 129 : 15.
2. s. of *Ardi-E-GAL-MAḪ, paqud(pa) sha abullu Shibi Uruki*, 2 : 12 | 4 : 24, Lo. E. | 14 : 18 | 36 : 17 | 37 : 15 | 45 : 19 | 61 : 21, R. E. | 79 : 13, L E | 82 : 16, U. E. | 96 : 16 | 103 : 13 | 127 : 15, Lo. E.
3. s. of *Ardi-Gula*, 48 : 2, U. E. | 49 : 17.
4. s. of *Bêl-kishir*, gs. of *Bêl-shum-ibni*, 50 : 17 | 53 : 23, Lo. E. | 59 : 18 | 66 : 15 | 102 : 17 | 125 : 17.
5. s. of *Iddinâ*, b. of ....., 49 : 3.
6. s. of ....., 3 : 13 | 52 : 17.
7. f. of *Aḫushunu*, 90 : 12, U. E.
8. f. of *Ardia*, 70 : 13, U. E. | 80 : 18 | 94 : 18 | 96 : 14 | 97 : 18, R. E. | 100 : 11, Lo. E. | 102 : 16, U. E. | 125 : 16, U. E. | 129 : 14.
9. f. of *Ribât*, 111 : 16.

Ninib-aḫ(u)-ushabshi, s. of *Iqîshâ*, 23 : 16.

Ninib-aḫ(u)-uṣur, hardu sha Bêl-ittannu, 56 : 5, 8, L. E.

Ninib-a-na(ana)-biti-shu

1. s. of *Bullṭâ*, 26 : 2.
2. s. of *Lâdiia, ḫpaqdu(pa) sha abulli Gula*, 18 : 20 | 19 : 20 | 25 : 16 | 35 : 15 | 60 : 16, R. E. | 66 : 14, U. E. | 67 : 12, U. E. | 93 : 13 | 117 : 19, U. E. | 130 : 26, U. E. | 131 : 25, U. E.
3. s. of *Mukîn-aplu*, 10 : 14.

**Ninib-ba-na* (cf. *Bêl-ba-na*, West-Sem.), 14 : 10.

Ninib-bêl-aḫê-shu, s. of *Upaḫḫir-Bêl*, sc., 99 : 17 | 104 : 10 | 111 : 18 | 115 : 21.

Ninib-erba, *Ninib-er-ba* (IX)

1. s. of *Aḫê-uṭir*, 4 : 3.
2. s. of *Ardia*, 68 : 10.
3. s. of *Nidintum-Bêl*, 16 : 19 | 17 : 3 | 110 : 4.
4. f. of *Libluṭ*, 48 : 3 | 49 : 18.
5. f. of *Ninib-nâdin*, 4 : 20 | 13 : 11 | 20 : 16 | 21 : 12 | 22 : 11 | 41 : 14 | 43 : 20 | 59 : 6.
6. f. of ....., 30 : 10.

Ninib-êrish, f. of *Êrib-Bêl*, 14 : 18 | 107 : 13.

Ninib-êṭir

1. s. of *Aplâ*, b. of *Bêl-ibni*, 104 : 9.
2. s. of *Shum-iddina*, 9 : 34.
3. s. of *Zumbâ*, sc., 55 : 16.
4. f. of *Bêl-aḫê-iddina*, 121 : 9.
5. f. of *Bêl-ittannu*, 45 : 2.
6. f. of *Bêl-*....., 110 : 11.
7. f. of *Bêl-ḫâtin*, 109 : 10.
8. f. of *Gubbâ*, 61 : 3.
9. f. of *Ḫannani'*, 61 : 3.
10. f. of *Iqîshâ*, 38 : 3.
11. f. of *Ninib-iddina*, 29 : 5.

Ninib-ga-mil

1. s. of *Ahê-iddina*, b. of *Ninib-nâdin*, 14 : 20 | 48 : 18 | 49 : 2.
2. s. of *Dummuq*, 24 : 19 | 38 : 15.
3. s. of *Taddanu*, 56 : 13.
4. f. of *Balâṭu*, 56 : 15.

Ninib-ib-ni, *Ninib-ibni*

1. s. of *Aḫu-liti'*, 20 : 4.
2. f. of *Ardi-Gula*, 130 : U. E. | 131 : 26, U. E.

Ninib-iddina(MU), Ar. docket אנושתארן, s. of *Ninib-êtir*, 29 : 5, 10.

Ninib-ile'i, f. of *Ina(?)-eshshi-eṭir*, 109 : 9.

Ninib-iqîsha, s. of *Iddina-Bêl*, 116 : 14.

Ninib-lu-kin, f. of *Ḫanûnu*, 8 : 2.

Ninib-muballiṭ(-iṭ)

1. s. of *Bêl-nâdin, hardu sha IPurrushtish*, 130 : 27, R. | 131 : 27.
2. s. of *Iddina-Bêl*, b. of *Bibâ*, 47 : 3.
3. s. of *Mushêzib*, 55 : 1, 9 | 73 : 4 | 77 : 9 | 78 : 7.
4. f. of *Iddina-Bêl*, 121 : 12.
5. f. of *Kîdin*, 73 : 10.
6. f. of *Lakip*, 61 : 19.
7. f. of *Nidintu-Bêl*, 121 : 11.
8. f. of *Ninib-nâdin-shum*, 18 : 3.
9. f. of *Ubâr*, 18 : 3.
10. 104 : 3.

Ninib-mutîr(GUR)-shu, *Ninib-(mu-)mutîr(GUR)-shu*, *Ninib-mu-tîr-ri-shu* IX and abbreviated *Mu-tîr-ri-shu* IX

1. s. of *Nabû-aḫê-iddina*, b. of *Ninib-nâṣir*, b. of *Bêl-muballiṭ*, 44 : 10 | 114 : 12 | 132 : 22, L. E.
2. s. of *Uballiṭsu-Marduk*, 95 : 15, R. E.

Ninib-nâ'id, s. of *Iddinâ*, 56 : 17 | 73 : 10.

Ninib-nâdin

1. s. of *Aḫê-iddina*, b. of *Ninib-gâmil*, 48 : 18 | 94 : 2.
2. s. of *Bêl-nâdin*, 11 : 6.
3. s. of *Kâṣir*, b. of *Bêl-mukîn-aplu*, 56 : 14 | 59 : 19 | 60 : 20, Lo. E. | 60 : 20, Lo. E. | 62 : 17 | 63 : 12 | 73 : 12 | 75 : 18 | 86 : 11 | 87 : 10 | 91 : 21 | 103 : 14 | 128 : 21.
4. s. of *Mukîn-aplu*, 28 : 15.
5. s. of *Mutîrshu*, 4 : 28 | 35 : 17.
6. s. of *Nâdin*, b. of *Dannâ*, 79 : 1, 11, 12, L. E. | 88 : 14 | 115 : 17, L. E.
7. s. of *Nâṣir*, b. of *Bêlshunu*, 4 : 23.
8. s. of *Ninib-erba*, 4 : 20 | 13 : 11 | 20 : 16 | 21 : 12 | 22 : 11 | 41 : 14 | 43 : 20 | 59 : 6.

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9. s. of *Shamash-nâdin, sha hhatri sha hshushannipl sha bîti Hamatai*, 16 : 3, U. E | 17 : 18.
10. f. of *Aplâ*, 8 : 11 | 23 : 16 | 36 : 18 | 41 : 15 | 45 : 17 | 50 : 19 | 57 : 15 | 62 : 18 | 74, L. E. | 75 : 18 | 76 : 17 | 80 : 18 | 81 : 15, L. E. | 90 : 12 | 91 : 2 | 96 : 15 | 100 : 12 | 103 : 12.
11. f. of *Ardi-Gula*, 4 : 26 | 50 : 17 | 90 : 12, U. E | 102 : 19.
12. f. of *Nanâ-êrish*, 4 : 4 | 59 : 17 | 117 : 17, U. E.
13. f. of *Nidintu-Bêl*, 11 : 10 | 107 : 13? | 126 : 15 | 130 : 33 | 131 : 32 | 132 : 25.
14. f. of ....., 86 : 12.
15. 70 : 5 | 98 : 17.

Ninib-na-din-shumu, s. of *Ninib-muballiṭ*, b. of *Ubâr*, 18 : 3.

Ninib-nâṣir, Ninib-na-ṣir (IX)
1. s. of *Amêl-Bêl*, 74 : R. | 122 : 18.
2. s. of *Ana-mâtisha*, 45 : 2.
3. s. of *Ardi-Bêl*, 107 : 9.
4. s. of *Ashur-UB(?)-ibni*, 23 : 17.
5. s. of *Bânûa*, 52 : 23.
6. s. of *Bêl-iqîsha*, 17 : 3 | 110 : 4.
7. s. of *Bêlshunu*, 83 : 12.
8. s. of *Hanab*, 124 : 12, R. E.
9. s. of *Nabû-ahê-iddina*, b. of *Bêl-muballiṭ*, b. of *Ninib-mutirshu*, 4 : 21 | 16 : 14, R. | 17 : 19, R. | 18 : 16 | 19 : 15, L. E. | 20 : 14 | 25 : 12 | 26 : 17 | 38 : 13 | 47 : 15, U. E. | 48 : 13, R. | 49[12], U. E. | 72 : 12 | 92 : 15, Lo. E. | 94 : 17, L. E. | 95 : 15, L. E. | 98 : 14, U. E. | 112 : 17 | 114 : 12, U. E. | 127 : 13.
10. f. of *Bêlshunu*, 9 : 33, U. E | 21 : 13 | 38 : 14 | 50 : 15, L. E. | 58 : 11, Lo. E | 59 : 21 | 83 : 12, Lo. E. | 84 : 14 | 113 : 14, L. E.
11. f. of *Bêl* ...., 51 : 20.
12. f. of *Itti-Bêl-balâṭu*, 52 : 24.
13. f. of *Shulâ*, 9 : 36 | 23 : 19.
14. f. of *Shum-iddina*, 29 : 15.
15. 113, Lo. E.

Ninib-uballiṭ(DIN-iṭ), Ar. docket, אנושתא(?)בלט, *hardu sha Rimût-Ninib*, 87 : 3, L. E.

Ninib-ushabshi, s. of *Bêl-kishir*, 130 : 26, Lo. E. | 131 : 25, L. E.

Ninib-....., f. of *Bêl-mukîn-aplu*, 113 : 16.

Ni-qu-du, f. of *Ribât*, 125 : 15, L. E.

Ni-is-har-Bêl, Ni-is-sa-har-Bêl IX,† f. of *Ardi-Ninib*, 35 : 20.

Nûr-mâti-Sin, f. of *Shiriqtim*, 14 : 3.

Naska-nâdin, s. of *Ardi-Gula*, 132 : 22, R.

Naska-ushabshi(-shi), f. of ....., 118, 39.

**Pa-da-ni- dE-si-'*, *Pa-da-ni-E-si-'*, *Pa-da-an-E-si-'* [Containing the Egyptian goddess Isis. Is the first element to be read *Paṭan(i)* and Egyptian?—Ed.], cf. פטאסי and אסכן.‡
1. f. of *Marduk-iqîshanni*, 39 : 14.
2. *hashtarbari sha sharri*, 15 : 15, U. E.

**Pa-a-ni- dE-si-'* [cf. *Pa-ni-ili*, abbrev. from a name like "May I see the face of Isis!" or is *pâni* Eg.?—Ed.], *hâtru sha Pitibirî'*, 129 : 18, L. E.

**Pa-nu-nu*, Eg., cf. Ar.-Eg. פכן ["Belonging to Amon"—Littmann].
1. f. of *Nu'-dEsi*, 81 : 17.
2. *hshaknu sha hshushannipl sha nakkandu, hardu sha mArtahshari*, 88 : 9, 12, L. E.

Pa-ki-ki [perhaps Egyptian—Littmann], *hshaknu sha bîti hrâb hnâshpatri, hardu sha Gubarri*, 84 : 5, 8, R. E | 85 : 15, U. E.

**Pa-te-e-sha* [Egypt. ?=*Pate-Esha*, "Gift of Isis", cf. *B. A.*, I, pp. 350 ff.—Ed.], 33 : 4 | 37 : 3.

PA-SHEki-ai [probably to be read *Isûnai*—Ed.], f. of *Shabahtani'*, 130 : 23 | 131 : 23 | 132 : 21.

**Pi-il-lu-la-a-ma* (Bi. פִּלְיָה), f. of *Ishribi-Iâma*, 65 : 10, R.

**Pir-ri-na-'-ni-ish*§ (Pe.), *hardu sha mKargash, hshaknu sha hash-te-ha-ri-an-na*, 76 : 4, 9, 11, R.

Pir-ri-na-za-a-ta(ta)* [Pe.=Farnah-zâta*, "Born to happiness," cf. Φαρνάζαθρα, also Pehl. *Farruyzât* and Neo-Pers. *Farruyzâdh*—Ed.], *hâtânu sha nârHarripiqâd*, 92 : 14, Lo. E.

**Pir-ri-nu-ush* (cf. Pe. Περάνος, or *Farahanûsh*?), m. of *Barikia*, 103 : 4, 5, L. E.

**Pir-ru-ha-a-ta* [Pe., apparently id. with *Pa-ur-ha-at* (see *Bur*) above, =*Frahâta, Phrahates*, Neo-Pers. *Ferhâd*—Ed.] *hpaqdu sha Ibradusirna'*, 114 : 6, 9, Lo. E.

**Pi-it-i-bi-ri-'* [Egypt.—Ed.] [cf. the Eg. פתברות—Littmann], m. of *Bau-nâdin, Bêl-aha-ushabshi, Pâni-Esi'*, 129 : 4, 5, 10, 13, 16, 18, 19, U. E., L. E.

Pu-ah-hu-ru ‖
1. f. of *Shamash-kâṣir*, 23 : 18.
2. f. of *Shum-iddina*, 44 : 1.

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† Cf. also *Upahhir-Bêl*, below.

‡ Suggested by Dr. Littmann. Cf. *tHa-na-ta-E-si-'*, Ni. 560.

§ Perhaps identical with the name *Pir-ri-nu-ush* below.

‖ For *Puhhuru* as a *hypokoristikon* formation, cf. Ranke, *Personal Names*.

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*Qa-'-ma-nu (determ. omitted) [cf. the Bi. name of a place קמון—Ed.], in Ḫuṣṣêtu sha Qa'manu, 99 : 3.

Qar-ḫa-', 71 : 6.

Qa-da-a, Qud-da-a, Qud-da-ai

1. s. of Bêl-nâdin, 47 : 21.
2. s. of Iddina, 4 : 3, 14 | [116 : 12]
3. s. of Murashû, 46 : 13.
4. s. of Zabîdu, 30 : 2.
5. f. of Aḫu-nûr', 115 : 18, R. E.
6. f. of Nawi-nâdin, 98 : 3.

Qa-un-na-a, s. of Bêl-usûr, 59 : 4, 9, 14.

Rab-bi-ili, Ra-ab-bi-ili IX, s. of Nabû-zêr-iddina, 54 : 18 | 70 : 15, Lo. E.

Ra-ḫi-im, Ra-ḫi-nu

1. s. of Bêl-abu-uṣur, 112 : 1, Lo. E.
2. f. of Bêl-êṭir-Shamash, 116 : 3, 7.

Ra-ḫi-im-ili, Ra-ḫi-mi-ili IX (Ar. docket רחימאל, 68 : O)

1. s. of Balluṭû, 89 : 14.
2. s. of Ribât, 96 : 13, L. E. | 102 : 15, U. E.
3. s. of Tad-di-', 68 : 2, L. E.

Rê'a-an-nu, Rê'a-a-nu IX

1. s. of Bêl-êṭir, ḫshakinu sha ḫaṭri sha ḫmashkannu, 83 : 5, 9, L. E.
2. f. of Aḫ-iddina, 26 : 11.

Rêmu-shukun(SIA)†, in Vol. IX read Ga-shur and Shungû(?)

1. s. of Bêl-shum-ibni, 18 : 3.
2. s. of Êṭeru, 73 : 11.
3. s. of Iddinâ, 14 : 20.
4. s. of Shamash-aḫ-iddina, 10 : 15.
5. 121 : 2.

Ri-bat, Ri-ba-a-tû IX (Ar. docket ריבת, 99 : R)

1. s. of Ardi-Ninib, 47 : 3.
2. s. of Bêl-êrib, ḫardu sha Rimût-Ninib, s. of Murashû, also of Bêl-nâdin-shumu, 54, m. of ḫudu, 54 : 1, 12, 14 | 68 : 2, 5 | 78 : 3 | 87 : 4 | 99 : 6, 8, 10 | 104 : 1, 6 | 105 : 8, 11 | 106 : 8 | 111 : 6, 13 | 115 : 10, 14 | 123 : 5.
3. s. of Bêl-mukin-apli, 47 : 2.
4. s. of Iddina-Nabû, 36 : 20.
5. s. of Ili-natanu, 7 : 16.
6. s. of Ninib-aḫ(?)-iddina, 111 : 15, 16.
7. s. of Niqûdu, 125 : 15, L. E.
8. s. of Rimût, 27 : 2, L. E.
9. s. of Idin, 23 : 18.
10. f. of Aplâ, 124 : 14.
11. f. of Marduka, 121 : 3.
12. f. of Murashû, 122 : 17.
13. f. of Raḫim-ili, 96 : 13, L. E | 102 : 15, U. E.
14. 81 : 12.

Ri-ḫi-e-tu

1. s. of Nidintum-Bêl, 27 : 2.
2. in ᵃˡᵘBît-ᵐRiḫêtu, 40 : 4, 5.

Ri-mut

1. s of Bêlshunu, 122 : 14, Lo. E.
2. f. of Ribât, 27 : 2.
3. f. of Zîtti-Nabû, 118, U. E.

Ri-mut-Ninib (and abbr. Ri-mut IX)

1. s. of Bêlshunu, sc., 78 : 11.
2. s. of Murashû, m. of ḫam-ma-ri a-kal-la-nu, Bêl-supê-muḫur, Bêlshunu, Kitil-Bêl, Ribât (s. of Bêl-êrib) and Shum-iddina, 29 : 3, 10 | 43 : 2, 8, 17 | 44 : 1, 5 | 52 : 2, 8, 11 | 54 : 16, R. | 58 : 6, 10 | 59 : 3, 13 | 60 : 1, 12 | 61 : 1, 10, 11 | 62 : 1, 4, 8, 9 | 63 : 6, 9 | 64 : 5, 8 | 65 : 10, 14 | 66 : 6, 10 | 67 : 6, 9 | 69 : 8 | 70 : 4, 7, 11 | 71 : 8, 11 | 72 : 6, 11 | 74 : 6 | 75 : 9, 12 | 76 : 6, 9, 12 | 78 : 4 | 79 : 1, 6, 11 | 80 : 8, 13 | 81 : 6, 9 | 82 : 6, 10, 12 | 83 : 6, 10 | 84 : 6, 9 | 85 : 6, 10 | 86 : 5, 8 | 87 : 2 | 88 : 10, 12 | 89 : 4, 7, 10 | 90 : 5, 8 | 91 : 9, 12, 15 | 92 : 8, 12 | 93 : 7, 10 | 94 : 6, 7 | 95 : 3, 8, 12 | 96 : 6, 9 | 97 : 9, 13 | 98 : 1, 6, 12, 13 | 99 : 7 | 100 : 5, 8 | 101 : 14, 17, 20 | 102 : 8, 11, 13 | 103 : 6, 8 | 104 : 2 | 105 : 9 | 106 : 9 | 107 : 4, 7 | 108 : 1, 4, 8, 9 | 109 : 2, 6 | 110 : 2, 6 | 111 : 6 | 112 : 2, 8 | 113 : 5, 8 | 114 : 7, 9 | 115 : 10, 14 | 116 : 5 | 117 : 5, 12 | 118 : 6, 28 | 119 : 1 | 120 : 1 | 121 : 1, 5 | 122 : 5, 8, 12 | 123 : 2 | 124 : 4, 7 | 125 : 1, 5, 10, 11 | 126 : 7, 10 | 127 : 6, 9, 11 | 128 : 7, 11, 13.

*Ru-shû-un-du-a-tu(ti IX), 43 : 13.

*Ru-ush-na-pa-a-tu, Ru-shû-un-pa-a-tu IX

1. f. of Barikkia, 7 : 14.
2. f. of Bêl-aḫ-iddina, 7 : 14.

Sa-'-ga-', f. of Ardi-Bêl and Nâdin, 61 : 4.

Sag-gi-il, cf. Shag-gi-il.

Si-lim-Bêl (Bêlᵗ)

1. f. of Aplâ, 35 : 16.
2. f. of Umaḫbu', 119 : 15 | 120 : 11.

Si-lim-ilâni

1. s. of Dannâ, ḫam-ma-ri a-kal, 80 : 15, U. E. | 82 : 14, R. E. | 97 : 15, L. E.
2. s. of Lâbûshi, b. of Aḫ-iddina and Ubâr, 35 : 16 |

† Abbreviation for a name like ᵇNabû-ri-e-mu-shu-kun, "Nebo extend mercy." Cf. Camb. 429 : 5 with 428 : 4. Cf. also ᵈShamash-shu-lum-shu-kun, "Shamash, establish peace," 228 : 8.

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36 : 18 | 37 : 16 | 57 : 16 | 63 : 12 | 73 : 3, L. E. | 75 : 16 | 87 : 11 | 124 : 13, U. E.

3. s. of *Shum-iddina*, 27 : 16.
4. s. of ....*mutir*(?)..., 52 : 20.
5. f. of *Aplâ*, 8 : 11 | 24 : 16 | 83 : 19 | 94 : 20 | 125 : 19, Lo. E.
6. f. of *Bêlshunu*, 59 : 20.

Sin-apal-iddina, s. of *Sin-êṭir*, *hshaknu sha hnâsh-paṭri sha biti mâr sharri*, 95 : 18, U. E.

Sin-êṭir, f. of *Sin-apal-iddina*, 95 : 17, U. E.

Sin-it-tan-nu, f. of *Shamash-aḫ-iddina*, 73 : 9 | 127 : 17, Lo. E.

Sin-li-shir, *Sin-lishir*(*GISH*) IX, in *âlu Bit-m Sin-lishir*, 91 : 5.

Sin-nâdin, f. of *Nidintum-Bêl*, 4 : 6.

Sin-na-din-aḫ(aḫê), s. of *Ardi-Bau*, 51 : 22 | 59 : 19.

**Si-ṭa-u-nu*, *Si-ṭa-nu*

1. *hmâr biti*, m. of *Ardi-Gula*, 117 : 3, 4, 8, 11, R.
2. 129 : 16

Suk-ki-i-tum, see *Zuk-ki-i-tum*.

**Su-lu(dib)-ba-da*,† f. of *Dalatani'*, 119 : 13 | 120 : 9.

**Sha-ba-aḫ-ta-ni-* ‡ [= * שבעתני, cf. *Bi.* hypo. שָׁבַע, He. שבעת, Ar. שבעת—Ed.], s. of *PA-SHEkiai*, *hrab ba-ul sha Arsham*, 130 : 23, R. | 131 : 22, R. | 132 : 21.

**Sha-ba-ta-ai*, *Shab-ba-ta-ai*, *Shab-bat-ai* IX

1. s. of *Bêl-aba-uṣur*, b. of *Minâmen*, 65 : 18, U. E.
2. s. of *Haggâ*, 85 : 16, L. E.
3. s. of *Hillumutu*, 92 : 6.
4. s. of *Shirka'*, b. of *Libluṭ*, 39 : 2.
5. f. of *Gadalu-Iâma*, 7 : 17.

Shag-gi-il, *Shag-gi-lu* §

1. s. of *Bêl-bulliṭsu*, 6 : 14 | 7 : 17, Lo. E.
2. f. of *Lâbâshi*, 82 : 5, 9, Lo. E. | 89 : 3.

**Sha-ku-u-ḫu* (Ar. docket שכוח, cf. Na. שכוחו), s. of *Ui-'*...., 52 : 1, 10, Lo. E.

Sha-Marduk-ul(*NU*)-*ini*(*BAL*), *Sha-Marduk-ul-i-ni* IX ("Whom *Marduk* will not bend"), s. of *Bêl-nâdin*, 94 : 2, 7, 14

Shamash-aḫ-iddina

1. s. of *Iddina-Nabû*, 123 : 11, 0.
2. s. of *Sin-ittannu*, 73 : 9 | 127 : 17, Lo. E
3. f. of *Rêmu-shukun*, 10 : 15.

Shamash-êrish, f. of *Bêl-ḫâtin*, 16 : 2 | 17 : 18 | 110 : 13.

Shamash-êṭir, s. of *Tâbaniia*, 67 : 16.

Shamash-it-tan-nu, s. of *Dalatani'*, 38 : 2, L. E.

Shamash-ka-ṣir, *Shamash-kâṣir*

1. s. of *Puḫḫaru*, 23 : 17.
2. s. of *Karibbi*, *hshaknu sha hba-gal-la-a-tu a-kar-ra-nu*, 93 : 6, 9, Lo. E.

**Shamash-li-in-dar*, s. of *Iddina-Bêl*, 18 : 4.

Shamash-muballiṭ(iṭ), s. of *Mushêzib-Bêl*, 6 : 13 | 15 : 17.

Shamash-nâdin

1. s. of *Marduk-êṭir*, 36 : 19.
2. f. of *Ninib-nâdin*, 16 : 3 | 17 : 18.

Shamash-shar-uṣur

1. f. of *Ardi-Bau*, 33 : 10.
2. *hshaknu sha hnâsh-paṭri*, 5 : 7, 14.
3. 71 : 4.

Shamash-shum-lishir(*GISH*) [not *Shamash-shum-iqisha*-(*sha*) IX—Ed.], s. of *Kidin*, 14 : 2, Lo. E. | 49 : 16.

Shamash-....ḫi, f. of *Nidintum-Bêl*, 52 : 21.

Shamash-...., f. of *Bêl-eṭir-Shamash*, 123 : 8.

**Shamesh*(*-mesh*)-*ba-rak-ku* ‖

1. s. of *Ḫarimma'*, 120 : 8.
2. s. of *Nidintum-Bêl*, *hshaknu sha hû-ra-ash-ṭa-ai u hmi-li-du-ai*, 107 : 3, 6, Lo. E.

**Shamesh*(*-mesh*)-*la-di-in*, *Shamesh*(*-mesh*)-*la-din-ni*, f of *Iâdaḫ-Iâma*, 94 : 1, 5.

**Shamesh*(*-mesh*)-*li-in-dar*

1. s. of *Handashanu*, 33 : 19 | 34 : 21.

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† [Probably to be read *Su-lu-ma-da* or *Su-lu-ma-DA*, *i.e.*, *Sulummâ-ile'i*. Cf. *Su-lum-ma-du* or *Su-lum-ma-DU*, *i.e.*, *Sulummâ-ukin*, Vol. IX.—Ed.]

‡ Dr. Littmann has suggested for comparison Ar. *Zalamtâni*, "Thou hast wronged me," a prominent name in Damascus.

§ [In view of *Sa-ag-lu* (Johns, *Assyr. Deeds*, No. 61 : R., 9), and *Sa-gi-il-bi-'-di* (*l.c.*, No. 248 : R., 11), it is not improbable that the name above is to be read *Saggil*(*u*). The first element of names compound with *bi'di* being as a rule a deity (cf. *Adad-bi'di*, *Atar-bi'di*, *Ilû-bidi* (cf. on this name Ed. Preface), *Mar-bi'di*, etc.), I am inclined to identify the first element in *Sagil-bi'di* with (*E*)*Sagila*, the famous temple of Marduk in Babylon, which sometimes takes the place of a deity in proper names (see also *dBit-ili-nêri Ardi-dE-GAL-MAḪ*, etc.), *ITa-ra-am-Sag-ila* (Meissner, *Altbabyl. Privatrecht*, No. 7 : 25), etc., and the common *hypok.* (*E-*)*Sag-ila-ai*, *Sag-gil-ai*, *Sag-gil-la-ai* or (*E-*)*Sag-gil-ià*. As to the *hypokoristika Saggil*, *Sag*(*gi*)*lu* and *Saggilai* being found alongside one another, cf. the *hypokoristika Marduk*, *Marduku* (*a*) and מְרֻדֻכַי.—Ed.]

‖ Names containing *dUD-MESH*, read *dShamshi* in Vol. IX are transliterated *dShamesh*. Cf. Ed. Preface.

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2. s. of *Mî-bana'*, 51 : 3.
3. s. of *Marduka*, 19 : 14, Lo. E | 20 : 14 | 25 : 12.
4. s. of ....., 18 : 16.
5. 91 : 4.

**Shamesh(-mesh)-nu-ur-ri-'*, *Shamesh-nûri'* (cf. Pa. עת-נורי)
1. s. of *Ardi-Ninib*, 130 : 1, 18, 20 R.
2. s. of *Iqûpa'*, 46 : 3.

**Shamesh(-mesh)-ra-ḫi-iâ* (cf. *Ad-raḫi*, *Nabû-ra-ḫi-ia*), s. of *Ḫandashanu* 20 : 2.

**Sha-am-ma-a* [cf. *Bi* שַׁמָּא and שַׁמָּה—Ed.], s. of *Ki-tir*(?)-*il*(?)-*is*, 5 : 20.

**Sham-ma-as-pi-it-ru-û* (without determ. *m*)IX, *Bit-sham*- (or *ni*)-*ma-su-pi-it-ru-ú* [probably Egyptian—Ed.], 15 : 4, 6.

Sha-Nabû-ish-shi(?)..., *ḫsipirri*, s. of *Tu-ba*(?)..., 60 : 20.

[*Sha-Nabû-*]*shú-ú*, s. of *Kiribti*, 35 : 2.

Shangû(?) IX, read *Rêmu-shukun*, *q. v.*

Sha-pi-kalbi (*UR-KU*), *Sha-pi-kal-bi* IX
1. f. of *Êrib-Bêl*, 14 : 19 | 107 : 9 | 126 : 12.
2. f. of *Sham-iddina*, 126 : 11, U. E.

**Shi-kin-ili*, (cf. He. שִׁכְנִיָּה and Pu. שכן), s. of *Nabû-zabaddu*, 119 : 3, 7.

Shiriqtim(*RU-tim*), *Shi-riq-ti* IX
1. s. of *Nûr-mâti-Sin*, 14 : 2, Lo. E.
2. f. of *Ardi-Ninib*, 68 : 9 | 122 : 16.
3. f. of *Shum-ukîn*, gf. of *Dannâ*, 2 : 16.

Shir-ka-', *Shar-ki-'* IX [cf. Pa. שריכו—Ed.]†
1. f. of *Libluṭ*, 39 : 2.
2. f. of *Mattani-Iimæ*, 83 : 14, R. E.
3. f. of *Shabbatai*, 39 : 2. Identical with No. 1.

Shir-ki, *Shi-ish-ku* IX,‡ 101 : 7.

Shir-ki-Bêl, *Shi-ish-ki-Bêl*
1. s. of *Bêlshunu*, *ḫshaknu sha ḫtashlishanu sha shamêlu*, 130 : 30, R | 131 : 28.
2. s. of *Erbâ*, *ḫshaknu sha biti ḫrab-bat-qa*, 83 : 15, Lo. E.
3. s. of *Ḫadanu*, b. of *Taddanu-bulliṭsu*, 41 : 3.

Shi-ṭa-' (not *Shi-da-'*, Vol. IX, cf. unpublished docket שיטא, Vol. IX, 64, Lo. E.), s. of *Nabû-daianu*, 8 : 10 | 44 : 10, L. E.

Shú-la-a
1. s. of *Bêlshunu*, sc., 59 : 22 | 119 : 18 | 120 : 14.
2. s. of *Ninib-nâṣir*, sc., 9 : 36 | 23 : 19.
3. s. of *Takkulu*, 30 : 13.
4. s. of ....., 32 : 18.
5. f. of *Nidintum-Anum*, 107 : 11 | 126 : 13, Lo. E.
6. 40 : L. E.
7. in *âlu Bit-m Shalâ*, 39 : 5 | 87 : 11.

Shul-lum, *Shul-lu-mu*
1. s. of *Zabbâ*, 58 : 15.
2. s. of *Nâṣir*, 87 : 5.
3. f. of *Nidintum-Bêl*, 60 : 6.

Shul-lum-ma, *Shul-lum-ma-a* IX, *Shul-lum-a* IX, s. of *Bêl-êpush*, 19 : 2.

Shu-lum-Bâbilu(*Ekî*), *Shulum*(*DI*)-*Bâbilu*(*Ekî*)
1. s. of *Bêlshunu*, 13 : 2.
2. s. of *Gusai*, 44 : 12.
3. s. of *Iddina-Nabû*, *ḫshaknu sha bit isunarkabtu*, 91 : 8, 11, 12, 15, R.
4. s. of *Marduk-êrib*, 39 : 13 | 40 : 12.
5. s. of *Nabû-nâdin*, 15 : 18.
6. f. of *Ardi-Ninib*, 23 : 3, and *Bêl-ittannu*, 23 : 3 | 67 : 5.
7. f. of *Nanâ-nâdin*, 40 : 14 | 108 : 2.

Shu-ma-a, *Shumi-i'a*
1. s. of *Erbâ*, 51 : 3.
2. f. of *Nabû-bulliṭsu*, 45 : 10.

Shum-iddina(*MU-MU*), (*MU-ASH*)
1. s. of *Anum-muballiṭ*, 34 : 2.
2. s. of *Bêl-êrib*, b. of *Zabîna'*, m. of *Kûl*(?)*îlgaddu*, 32 : 2, 3.
3. s. of *Bêlshunu*, 61 : 20, U. E | 62 : 16.
4. s. of *Ina-silli-Ninib*, 30 : 12.
5. s. of *Iqîshâ*, 63 : 12.
6. s. of *Lâbâshi*, b. of *Bêl-ṣulî-shime*, 55 : 14.
7. s. of *Nabû-nâdin*, 4 : 4.
8. s. of *Ninib-nâṣir*, 29 : 15.
9. s. of *Puḫḫaru*, 44 : 1, Lo. E.
10. s. of *Sha-pi-kalbi*, 126 : 10, U. E.
11. s. of *Ṣillai*, 52 : 21. Apparently identical with No. 4.

† [*Shirkâ* and *Sharki*, like *Shirki* and *Shishku*, are *hypokoristika* from names composed of *Sha*(*i*)*rku* and a following god (cf. *Shir*(*sh*)*ki-Bêl*, below). *Sha*(*i*)*rku* designates a certain class of temple officers (cf. IX, p. 71, note ‡) frequently mentioned in the Neo-Babyl. contract literature (and generally preceded by the determ. *amêlu*) as *ḫshar-ki*, *shi-ir-ku*(*sha Shamash*), *ḫshi-rik*, *ḫshi-ra-ku* and *ḫshi-ish-ki*. Cf. Tallquist, *Die Sprache der Contracte Nabû-nâ'id's*, p. 141, and Meissner, *Supplement*, p. 98.—Ed.]

‡ *Shishku* is the same as *Shirku*. Cf. the same name *Shi-ir-ki*, son of Egibi, *Dar.* 470:3, written *Shi-ish-ki*, *Dar.* 406:3 .

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12. s. of *Sillu-Ninib*, 60 : 17, L. E | 81 : 16, U. E. Apparently identical with Nos. 4 and 11.
13. s. of *Tuddannu*, 12, L. E. | 13 : 14, L. E. | 78 : 8.
14. s. of ....., 32 : 16.
15. f. of *Aḫ-iddina*, 29 : 16.
16. f. of *Bêl-êrib*, 82 : 18.
17. f. of *Bêl-nâdin*, 109 : 8.
18. f. of *Bêl-* ..., 125 : 19.
19. f. of *Bibâ*, 99 : 14, Lo. E.
20. f. of *Dannâ*, 2 : 16 | 4 : 25, U. E. | 33 : 20 | 34 : 20.
21. f of *Ḫarbûtânu*, 79 : 14.
22. f. of *Idissu*, 26 : 4.
23. f. of *Iqîshâ*, 5 : 21 | 28 : 15 | 132 : 24.
24 f. of *Ninib-abu-uṣur*, 115 : 20.
25. f. of *Ninib-êṭir*, 9 : 34.
26. f. of *Sîlim-ilâni*, 27 : 16.
27. 40 : L. E. | 70 : 5 | 127 : 9.

Shum-ukin
1. s. of *Bêl-muballiṭ*, b. of *Bêlshanu*, 122 : 15.
2. 31 : 7.

Shû-zu-bu
1. s. of *Nâ'id-Bêl*, 2 : 1 | 18 : 19 | 19 : 18 | 20 : 18.
2. f. of *Ili-gabari*, and *Nabûnâ*, 92 : 5.

**Ṣi-ḫa-'* (cf. Bi. צִחָא and *Ṣi-ḫa-a*, Johns, *Deeds and Documents*, p. 515)
1. s. of *Adamê*, 66 : 13, U. E.
2. f. of *Balâṭu*, 99 : 3.

Ṣilla-ai, *Ṣil-la-ai* (abbrev., cf. *Ina-ṣillu-Ninib*)
1. s. of *Nâdin*, *hammaru akal sha sharri*, 130 : 32 R. | 131 : 31.
2. s. of *Shum-iddina*, 52 : 22.

Ṣillu-Ninib, abbrev. from *Ina-ṣillu-Ninib*, 60 : 18.

Ṣu-u-ra-ai, *Ṣur-ra-ai* IX, in *ālu Bit-mṢûrai*, 33 : 6, 9.

**Ta-ba-la-la-ai*, *Ta-ba-la-ai*,† in *ālu Bit-m Tabalulai*, 19 : 7, 10 | 20 : 7 | 20 : 8 | 25 : 5, 7 | 53 : 5, 10 | 86 : 4 | 100 : 4.

Tab-ni-e-a, s. of *Iddina-Bêl*, 4 : 5.

Tad-dan-nu, ‡ *Ta-ad-dan-nu* IX (identical with the name read *Addannu* IX, cf. Intro , p. 11). Perhaps to be read also *Tattannu*.§
1. s. of *Aḫê-BA-A*, 114 : 15, L. E.
2. s. of *Aḫushanu*, b. of *Bêl-abu-uṣur*, 37 : 19.
3. s. of *Aplâ*, *hSin-mâgir*, 71 : 7, 11, U. E. | 101 : 24, L. E.
4. s. of *Bagî'azu*, *hshaknu sha hurshammai*, 100 : 7, U. E.
5. s. of *Bânûnu*, 29 : 16.
6. s. of *Bêl-nâ'id*, 63 : 15.
7. s. of *Iqîshâ*, 63 : 14.
8. s. of *Nâ'id-Bêl*, 52 : 19.
9. s. of *Tiri-Iâma*, *hshaknu sha hgimirrai*, 97 : 12.
10. s. of *Ubâr*, sc., 8 : 13 | 13 : 15 | 22 : 14 | 42 : 17 | 43 : 23 | 77 : 11.
11. s. of ....., 116 : 14.
12. f. of *Bêl-bana*, 16 : 16.
13. f. of *Bêl-nâdin-shum*, 2 : 11 | 4 : 21 | 4, L.E. | 5 : 15, L. E. | 16, L. E. | 17 : 15, L. E. | 19 : 16 | 21, R. E. | 23 : 15 | 25 : 13(?) | 26 : 18 | 27 : 13, U. E. | 29 : R. | 31 : 15, L. E. | 33 : 15, L. E. | 34 : 17 | 38 : U. E. | 43 : 21 | 46 : 19 | 47 : 17, L. E. | 48 : 15, L. E | 49 : 14 | 52 : 16 | 53 : 22, L. E | 57 : 13 | 64 : 13 | 65 : 21 | 66 : 11, L. E. | 71 : 16, R. E. | 81 : 16, L. E. | 92 : 17, U. E. | 117 : 17, Lo. E.
14. f. of *Ninib-gâmil*, 56 : 13.
15. f. of *Shum-iddina*, 12 : L. E. | 13 : 14, L. E. | 78 : 8 (Id. with No. 13, cf. IX, p 47, read *Nâdin-shumu*?)
16. f. of ....., 18 : 19 | 118 : 33.
17. 89 : 2.

Tad-dan-nu-bulliṭ-su, s. of *Ḫadannu*, b. of *Shishki-Bêl*, 41 : 2.

**Tad-di-'* ‖ (cf. *Ta-ta-'*?), f. of *Raḫim-ili*, 68 : 3.

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†[On the probable meaning of this name cf. Ed. Preface.—Ed.]

‡ Delitzsch (*A. B.*, p. 452) translates "gift," and makes it equivalent to *tadânu*. This would appear more reasonable were it not for names like *Nabû-ta-ad-dan-nu-uṣur*, "Nebo, protect what thou hast presented," which show that it is to be regarded as a verbal form.

§ After a portion of the *Introduction* was printed I found an Aramaic docket containing the name תתנ for *Tad-dan-nu* (*C. B. M.*, 5173). While this gives additional assurance that the results obtained concerning the first character of the name, cf. *Introd.*, p. 11, are correct, it shows also that alongside of *Tad-dan-nu*, at least, some of these names were pronounced *Tattannu*. Cf. אתנ for *ittannu*, *Introd.*, IX, p. 24.

‖[In view of the *hypokoristika Da-di-i*, *Da-da-a*, *Da-da-ai*, *Di-di-i*, *Du-du-u*, *Du-du-u-a* (Johns, *Assyr. Deeds*, Vol. III, pp. 95, 269, 443, 526), and *Di-di-e* and *Da-di-ia* (*Baby. Exp.*, IX), on all of which cf. Zimmern, *K. A. T.*³, pp. 225, 483, I prefer to read the above name *Dad-di-'* = *Dâdi*. In several instances the name may not be Semitic but Iranian (cf. *Dâdâ*, Δαδόης, Δάδος, *Dôdo*, *Justi*, *l. c.*). Cf. my note to *Gu-ba-ri*, above.—Ed.]

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Ta-lim [cf. Bi. תלמי, Na. תלכו—Ed.], f. of *Bêl-bullîṭsu*, 15 : 18.

Taq-bi-lishir (*GISH*), *Taq-bi-li-shir* IX, f. of *Ḫâtin*, 60 . 18.

Ta-qish

1. s. of *Iddina-Bêl*, 41 : 17. Identical with *Taqish-Gula*.
2. s. of *Nabû-bullîṭsu*, 37 : 17 | 41 : 2.
3. f. of *Ana-mâtishu*, 10 : 12.

Ta-qish-dGu-la, *Ta-qish-dGula* (*dME-ME*), abbrev. *Taqish* (41 : 17), s. of *Iddina-Bêl*, sc., 12 : 13 | 21 : 16 | 22 : 13 | 27 : 14 | 28 : 14 | 30 : 14 | 41 : 17 | 44 : 14 | 79 : 13, U. E. | 115 : 17, U. E.

**Tar-bi-il-im-ma-ḫar-be* [containing the Cassite god *Ḫarbe*—Ed.],† in *alu Bît-m Tarbilimmaḫarbe*, 126 : 5.

**Ta-ta-'*‡ (cf. Pe. *Thath*, *Dâdâ*), f. of *Tiridâtu*, 86 : 12, Lo. E.

**Te-ri-ḫi-li-ia*,§ *hardu sha Gushurri'*, 80 : 7, 10, Lo. E.

**Ti-gi-ra-'* (cf. Pe. *Tigran*?), f. of *Gandakka'*, 67 : 18, Lo. E. | 90 : 11, Lo. E.

**Ti-ra-a* (cf. Pe. *Tira*), *hardu sha Gushurri'*, 80 : 7, 10, R.

**Ti-ri-Ia-a-ma*, *Tir-ri-Ia-a-ma* IX (cf. Bi. (תיריאו(ה), f. of *Taddannu*, 97 : 12.

**Ti-ri-da-a-tu*, s. of *Tata'*, *hshaknu sha harshammai*, 86 : 12, Lo. E.

**Ti-ri-ra-ka-am-ma*, *Tir-ra-ka-am-ma*, cf. *Ti-ri-ka-mu* IX, *Ti-ra-ka-am* IX (Pe. *Tira-kâma*), *mâr bîti sha Bêl-nâdin-shum*, 10 : 2, 6 | 56 : 3, 6, 11.

**Ti(?)-ri-ud-na-'* [Pe., instead of *ud* read *pa(i)r* = *Tiripirna'*, cf. *Arta-pirna'*, above—Ed.], *hshaknu sha hgim-mirrai*, 69 : 11, R.

Tu-ba(?), f. of *Sha-Nabu-ish-shi*(?), 60 : 21.

Tuk-ku-lu, *Tuk-kul-lu*, *Tuk-ku-lum* IX, *Tuk-kul-lum* IX

1. f. of *Gula-sham-lishir*, 21 : 14 | 26 : 20 | 31 : 17 | 51 : 21 | 65 : 20 | 71 : 15 | 84 : 14.
2. f. of *Shu-la-a*, 30 : 13.

Tu-ú-ba-ni-ia [God *Tû* is my begetter (?), cf. *Tû-nâ'id* Johns, Ass. Deeds, No. 256, O., 2—Ed.], f. of *Shamash-êṭir*, 67 : 16.

Tûbi-ia, *Tu-bi-ia* IX (Ar. docket טבי, 132 : R., cf. also Na. טבא)

1. s. of *Abu-lîti'*, 39 : 16 | 40 : 11, 15, | 108 : 13.
2. f. of *Ardia*, 7 : 13.
3. f. of *Ḫanni'*, 132 : 1.

**Ṭu-ub-Ia-a-ma* (cf. He. טוֹבִיָּה), f of *Bana-Iâma*, *Ḫannani'*, *Zabad-Iâma* and *Zabina'*, 118 : 1.

Uballiṭ-su-Bêl

1. s. of *Bêl-zêr-iddina*, b. of *Uballiṭsu-Nabû*, u. of *Nabû-nâdin-aḫu*, 37 : 7 | 102 : 4.

Uballiṭ-su-Marduk.

1. f. of *Aḫu-nûri'*, 45 : 16 | 130 : 25, Lo. E. | 131 : 24, U. E.
2. f. of *Iddina-Marduk*, 6 : 13 | 64 : 10, R. E. | 97 : 15, L. E. | 100 : 10, U. E. | 112 : 16, U. E. | 130 : 25, Lo. E. | 131 : 24, U. E.
3. f. of *Ninib-mutirshu*, 95 : 16, R. E. [According to Const. Ni. 520 : 18, 19, b. of No. 2—Ed.].

Uballiṭ-su-Nabû, f. of *Nabû-nâdin-aḫu*, b. of *Uballiṭsu-Bêl*, 37 : 2 | 102 : 4.

Ú-bar

1. s. of *Bêl-nâdinu*, 123 : 9, U. E.
2. s. of *Bunene-ibni*, 13 : 11 | 21 : 11 | 27 : 12 | 38 : 12 | 71 : 14, U. E.
3. s of *Lâbâshi*, b. of *Aḫ-iddina*, b. of *Sûlim-îlâni*, 75 : 16.
4. s. of *Nâdin*, 15 : 21 | 79 : 15.
5. s. of *Ninib-muballiṭ*, b. of *Ninib-nâdin-shumu*, 18 : 3.
6. f. of *Ardia*, 2 : 16 | 3 : 17 | 122 : 14, L. E.
7. f. of *Bêl-iqisha*, 35 : 19.
8. f. of *Lâbâshi*, 14 : 17. Id. with No. 6 (cf. Vol. IX).
9. f. of *Taddannu*, 8 : 13 | 22 : 14 | 42 : 17 | 43 : 23 | 77 : 11.

**Ú-'-da-ar-na-'*, *Ú-da-ar-na-'*

1. f. of *Ḫananu-Iâma*, 7 : 15.
2. f. of *Ḫanni'*, 84 : 15.

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†[Cf. *e.g.* the Cassite names *Ulam-Ḫarbe*, *Mîli-Ḫarbe*, *Ḫarbi-Shipak*, Delitzsch, *Sprache der Kossäer*, pp. 17, ff.—Ed.]

‡ [Cf. also *Ta-at-ti-i*, *Ta-tu*, *Tá-ta-a-i*, *Ti-ti-i*, Johns, *Assyr. Deeds*, p. 450, and Δάτις and Δατάς.—Ed.]

§[Cf. the abbrev. name *Ḫi-li-ia*, Johns, *Assyr. Deeds*. No. 265, R., 11 (also Vol. III, p. 460) and Np. חיל The first element (*Te-ri*) of this apparently West-Semitic name seems to represent the god *dTe-ir* (cf. Johns, *Assyr. Doomsday Book*, pp. 17, 53, and my Ed. Preface above). I am however disinclined to connect the *hypok. Ti-ra-a* and *Tiriâma* below (and also *Ti-ri-i*, Johns, *Assyr. Deeds*, pp. 492 and XVI) or the Bi. תִּירָיָא and Na. תירו with this god. It is a remarkable coincidence that a god *Tiri*(*a*), *Tir* is also found as an element in Persian and Armenian proper names. Cf. *Ti-ri-da-a-ta*(*u*) *Tirira*(*Ti-ri*, *Ta-ra*)*kam*(*a*,*u*) below. Justi, *Iranisches Namenbuch*, pp. 325, ff., and Jensen, *Hittiter und Armenier*, pp. 244, f.—Ed.]

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*U-ḫu-ma-na-' [Pe. Wohu-manō, Pehl. Wohūman—Ed.],† b. of Bibâ, 9 : 32, L. E.

*Ū-ma-aḫ-bu-', s. of Silim-Bêl, 119 : 15 | 120 : 11.

*Ū-ma-aḫ-pa(ḫat)-ri-e, f. of Lâbâshi, 81 : 6, 9, U. E. | 84 : 13.

*Ū-mar-da-a-tu, cf. Ḫumardâtu

*Ū-na-at, Ūn-na-tu IX (perhaps Egyptian, containing the goddess נת, Neit, Nut—Littmann), ‡ f. of Bagarap, 15 : 20.

Upaḫḫir-Bêl,§ f. of Ninib-bêl-aḫêshu, 99 : 17 | 104 : 10 | 111 : 18 | 115 : 21.

*Ur-da-a-tu, cf. Ḫumardâtu

Us-sa-ar-tum, in ᵃˡᵘBit-mUssartum, 128 : 6.

*Ush-ta-bu-za-nu, cf. Ishtabuzanu

Za-ab-ba-a (cf. Pa. זבא), f. of Shullumu, 58 : 15.

*Za-bad-du (cf. Pa. זבד), f. of Ana'-ili, 128 : 20, Lo. E.

*Za-bad-Ia-a-ma (cf. He. זַבְדְיָהוּ), s. of Ṭûb-Iâma, b. of Bana-Iâma, Ḫannani', Zabina', 118 : 1, 18, 30.

*Za-bid-Nanâ (Ar. docket זבדנגא), s. of Ḫammaruru, 106 : 10, R.

*Zab-di-ia, Za-ab-di-ia IX

1. s. of Bêl-aṣîna, 33 : 18 | 34 : 21.
2. s. of Bêl-iṭir, 62 : 18.
3. s. of Bêl-zêr-ibni, 54 : 18, Lo. E. | 70 : 15, Lo. E.
4. s. of Nâdiru, 115 : 19.
5. s. of Nidintum-Bêl, b. of Aḫ-iddina, Nabû-rêûshunu, . . . za-a, 25 : 2.
6. f. of Aḫ-ab, 93 : 4.
7. 24 : 2.

Za-bi-na-'

1. s. of Bêl-êrib, b. of Shum-iddina, m. of Kil(?)il-ga-ad-du, 32 : 2, 3.
2. s. of Ṭûb-Iâma, b. of Bana-Iâma, Ḫannani, Zabad-Iâma, f. of Ba(?)li-Iâma, 118 : 1, 5, 11, 13, 25, 29, 37.

*Za-bi-ni, Za-bi-in IX, Za-bi-i-ni, Za-bi-i IX

1. s. of Balâṭu, ḫshaknu ḫsipirripl sha ḫu-qu, 102 : 6, 10, 12, R. | 118 : U. E.
2. s. of Billac, 1 : 19.
3. in ᵃˡᵘBit-mZabini, 21 : 6 | 42 : 5, 7 | 50 : 3 | 101 : 13.

*Za-bu-da-a, Za-bu-du'

1. s. of Bêl-aḫ-iddina, 25 : 3.
2. 8 : 2 | 46 : 10.

Za-bu-du

1. f. of Quddai, 30 : 2.

*Za-du-di-ia [perhaps better Ṣa-du-di-ia, cf. Bi. צָדָד—Ed.], s. of Barikki-ili, 125 : 21.

ᵈZa-ma-ma-êrish

1. f. of Bêl-aḫ-iddina, 125 : 21.
2. in ᵃˡᵘBit-mZamama-êrish, 71 : 3. Id. with No. 1, cf. Vol. IX, p. 73.

ᵈZa-ma-ma-nâdin

1. s. of Balâṭu, b. of Bêl-rê'ûshunu, 1 : 15.
2. s. of Bêl-bulliṭsu, 19 : 3.
3. 96 : 2.

*Za-ta-me-e [cf. Bi. זִתָּם—Ed.]

1. f. of Bêl-ittannu, 75 : 11.
2. 1 : 2.

*Zi-ma-ka-' IX, Zi-ma-ak-ki-', f. of Aḫu'u, 37 : 18.

Zi-im-ma-a

1. s. of Bêl-êṭir, 65 : 17, Lo. E.
2. f. of Bêl-nâdin-shumu, 102 : 10.

Zitti(HA-LA)-Nabû

1. s. of Mushêzib-Bêl, 101 : 26, U. E.
2. s. of Rimût, 118 : U. E.

Z(S,Ṣ)uk-ki-i-tum, Z(S,Ṣ)ak-ki-tum,‖ in ᵃˡᵘBit-mZukkitum, 65 : 5 | 66 : 5.

Zu-um-bu

1. f. of Ḫarbâtinu, 2 : 14 | 72 : 15 | 94 : 21 | 125 : 18 | 127 : 17 U. E.
2. f. of . . . ., 3 : 15 (prob. id. with No. 1).

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† [Cf. Aḫ-ma-na-', above. For the second element cf. Al(u)ru-manu' and Tura-mana', Vol. IX, p. 51.—Ed.]

‡ [In favor of this interpretation we may quote U-na-mu-nu, if = Ūn-Amunu V R. I, 97 (cf. Ia-mu-nu, above), probably containing the name of the god Ammon.—Ed.]

§ [In view of the fact that the two principal values of NIGIN are paḫâru and saḫâru, both of which occur in proper names (cf. Bêl-u-paḫ-ḫir, IX, p. 56, on the one hand, and Ni-is-sa-ḫar-Bêl, IX, p. 68, or Ni-is-ḫar-Bêl (Concordance of the present volume) on the other), it must remain doubtful whether the name NIGIN-Bêl, above, is to be read Upaḫḫir-Bêl or Nis(sa)ḫar-Bêl.—Ed.]

‖ [The reading of the first radical is doubtful. The name looks like a female name. In all probability it is to be connected with the names quoted by Johns (Assyr. Deeds, p. 126), Suk-ka-ai, Suk-ai, Suk-ku-ai, Suk-ka-a. From the writings Su-ka-a and Su-ku-ai found alongside the others it would follow that the first radical was s and the second k. Cf. the hypokoristika Bi. שֻׁכָּיָה and Pa. "שכי (transcr. σοχαιος), and Su-uk-ki-ia, the name of a place, below. The common Neo-Babyl. name Su-qa-ai, from which we read the fem. Su-qa-ai-i-ti, Strassmaier, Nabon, 348 : 13, is a different name and probably to be connected with Sûqu, "street, bazaar."—Ed.]

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Zamba-a, *Zu-um-ba* IX, f. of *Ninib-êṭir*, 55 : 16.
**Zu-za-a* (cf. Bi. ☒!!)†
1. f. of *Aḫ-iddina*, 100 : 11, Lo. E.
2. m. of *Ana-Bêl-apâqa*, 51 : 17 | 65 : 15, Lo. E.

..... *it-tan-nu*, s. of *Bêlshunu*, 30 : 11.
..... *abu-uṣur*, f. of ....., 118 : 34.
..... *muṭir?*, f. of *Silim-ilâni*, 52 : 20.
..... *zi-shu...*, f. of *Bagienna'*, 70 : 17.

2. Names of Women.

ᵗA-dir-tum,‡ d of *Bânîa*, 2 : 2, U. E.
**ᵗAm-mi-si-ri'* IX, *ᵗAm-mi-is-ri-'*, 45 : 9.
ᵗBa-na-du-na-a-tu, 6 : 2.
ᵗBe-lit-su-nu, 74 : 5, 16.
ᵗBu-ru-ush-sha-a-tu, 97 : 14, Lo. E.
ᵗB(P)ur-ru-ush-ti-ish, m. of *Ninib-muballiṭ*, 131 : 27.
ᵗNi-din-tum, d. of *Iba*.

3. Names of Scribes.

Aḫu-sha-nu, s. of *Aplâ*, 87 : 14 | 110 : 14 | 122 : 19.
Arâi-Ninib, s. of *Nisḫar-Bêl*, 35 : 20.
Ba-la-ṭu, *Balâṭu*, s. of *Bêl-iqisha*, 41 : 18 | 57 : 17
Bêl-apal-uṣur
1. s. of *Bêl-ibni*, 123 : 13.
2. s. of *Nidintu-Bêl*, 1 : 20.
Bêl-ḫa-tin, s. of *Ninib-êṭir*, 109 : 10.
Bêl-nâdin-shumu, s. of *Arâi-Ninib*, 77 : 16.
Bêl-muballiṭ(-iṭ), s. of *Itti-Ninib-inia*, 39 : 17 | 40 : 17 | 108 : 15.
Iddina-Bêl, s. of *Ninib-muballiṭ*, 121 : 11.
Itti-Bêl-balâṭu, s. of *Ninib-nâṣir*, 52 : 24.
La-ba-shi
1. s. of *Balâṭu*, 2 : 17 | 58 : 16 | 61 : 22 | 64 : 15 | 72 : 17 | 112 : 20.
2. s. of *Nâdin*, 63 : 16 | 73 : 13 | 116 : 15.
3. s. of ....., 84 : 18.
Na-din
1. s. of *Ina-silli-Ninib*, 28 : 16 | 29 : 18.
2. s. of *Lâbâshi*, 63 : 16 | 73 : 13.
Ni-din-tii-Bêl[1], s. of *Ninib-nâdin*, 11 : 10 | 126 : 15 | 130 : 33 | 131 : 32 | 132 : 25.
Ninib-abu-uṣur, s. of *Bêl-nâdin-shumu*, 5 : 22 | 6 : 17 | 7 : 19 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 25 : 17 | 26 : 23 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 36 : 21 | 37 : 20 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 53 : 26 | 54 : 19 | 62 : 20 | 65 : 22 | 66 : 16 | 67 : 19 | 69 : 19 | 70 : 19 | 71 : 18 | 75 : 19 | 76 : 19 | 80 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 102 : 22 | 103 : 15 | 113 : 17 | 114 : 18 | 116 : 17 | 117 : 21 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20.
Ninib-bêl-aḫê-shu, s. of *Upaḫḫir-Bêl*, 99 : 17 | 104 : 10 | 111 : 18 | 115 : 21.
Ninib-êrib, s. of *Ardia*, 68 : 10.
Ninib-êṭir, s. of *Zumbâ*, 55 : 16.
Ninib-ga-mil, s. of *Dummuq*, 24 : 19 | 38 : 15.
Ninib-nâdin, s. of *Muṭirshu*, 4 : 28.
Rêmu-shukun, s. of *Shamash-aḫ-iddina*, 10 : 15.
Ri-mut-Ninib, s. of *Bêlshunu*, 78 : 11.
Sin-na-din-aḫu, s. of *Arâi-Bau*, 51 : 22.
Shâ-la-a
1. s. of *Bêlshunu*, 59 : 22 | 119 : 18 | 120 : 14.
2. s. of *Ninib-nâṣir*, 9 : 36 | 23 : 19.
Tad-dan-nu, s. of *Ubâr*, 8 : 13 | 13 : 15 | 22 : 14 | 42 : 17 | 43 : 23.
Ta-qish-Gula, s. of *Iddina-Bêl*, 12 : 13 | 21 : 16 | 27 : 17 | 30 : 14 | 44 : 14.
U-bar, s. of *Nâdin*, 15 : 21 | 79 : 15.

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† Cf. also *Za-za-a*, *Za-za-ai*, *Za-za-u*, *Za-zi-e*, *Za-a-zi-i*, *Zi-zi*, *Zi-zi-i*, *Zi-zi-e*, *Zi-e-zi-i* given by Johns, *Assyr. Deeds*, Vol. III, pp. 112, f.

‡ Cf. *E-ṭir-tum*, *Nbn.* 756:2, a formation similar to *Mu-she-zib-tum*, *Dar.* 379:14.

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II. Names of Places.†

A-ma-az-lu-nu, 64 : 5.
Aḫ-sha-nu, 54 : 3.
A-q(k)ar-qa-bu-shu, 43 : 6.
A-ra-zu-ú-a, 43 : 5.
Ar-qa-' [= *Ar.* אַרְקָא, "earth, ground"—Ed.], 58 : 5.
Bâbilu^{ki} (written *E*^{ki} and *DIN-TIR*^{ki}), 1 : 21 | 15 : 21, in *mâr* ^{h}*Bâbili*^{ki}, 93 : 15 | 95 : 17, in ^{m}*Shulum-Babilu*^{ki}, 13 : 2 | 15 : 18 | 23 : 3 | 39 : 13 | 40 : 12, 14 | 44 : 12 | 67 : 5 | 91 : 8, 11, 12, 15, R. | 108 : 2.
Bâb mâr Di-rat, 43 : 7 | 103 : 3.
Bâb mâr Shubti-(KU)-Ea, 80 : 4.
Ba-al-sha-am, 119 : 18 | 120 : 14.
Ban-ni-shu, ‡ 93 : 5.
Bêl-a-shib-shu-iq-bi, *Bêl-âshib-(KU)-shu-iqbi(E)* (cf. IX : 51 : 5 end), 54 : 19 | 107 : 13 | 126 : 5.
Bit-^{m}*Aḫu-la-ri-im*, 107 : 5.
Bit-^{m}*Ar-ḫa* . . ., 32 : 6, 9.
Bit-^{m}*Ar-za-'*, 46 : 7, 10.
Bit-Ba-ḫa-ri, 46 : 12.
Bit-^{m}*Ba-laṭ-su*, 35 : 4, 6, 9.
Bit-bêl-tum, 43 : 5.
Bit-^{m}*Ga-la-la-nu*, 17 : 6.
Bit-^{m}*Ḫa-ad-di-ia*, 76 : 3.
Bit-^{m}*Ḫa-na-na-'*.
Bit-ḫa-. . . iâ, 55 : 4 [prob. *Ḫa-di-iâ*, id. with *Ḫa-ad-di-ia*—Ed.]
Bit-^{m}*Ḫi-ig(k)-la-'*, *Bit* ^{m}*Ig(k)-la-'*, 62 : 5, 7 | 71 : 5 | 125 : 6, 9.
Bit ^{m} ^{d}*Il-te-eḫ-ri-nâri-'*, 34 : 6, 9.
Bit-^{m}*Kina-a-*, see *Bit-*^{m}*Mukin-aplu*.
Bit-^{d}*Mar-ud-da*, 6 : 5, *Bit-Ma-ru-du* IX, without det. *d*.
Bit-^{m}*Mukin-aplu* (*DU-A*), 51 : 6, 10.
Bit-^{m}*Mu-ra-nu*, 23 : 6, 8 | 67 : 6.
Bit-^{m}*Mu-ra-shu-ú*, 127 : 3.
Bit-^{m}*Na-di-ir*, 129 : 4.
Bit-^{m}*Na-si-ka-'*, 124 : 2.
Bit-^{m}*Na-tu-e*[or *un*?—Ed.]-*ili* = *Natuel*, 54 : 6.
Bit-^{h}*pir-ri-sa-ai*, 101 : 13.
Bit-^{h}*rab-ka-shir*, 43 : 7.
Bit-^{h}*rab* ^{h}*nâsh paṭri*, 84 : 2.
Bit-^{h}*rab-u-ra-a-ti*, 94 : 4.
Bit-^{h}*rêshu(SAG)*, 18 : 7, 9.
Bit-^{m}*Ri-ḫi-e-tu*, 40 : 4, 5.
Bit-^{m}*Sin-li-shir*, *Bit* ^{m}*Sin-lishir(GISH)* IX, 91 : 5.
Bit-^{m}*Shu-la-a*, 39 : 5.
Bit-^{m}*Su-u-ra-ai*, *Bit-*^{h}*Sur-ra-ai*, *Bit-*^{m}*Sur-ra-ai* IX, 33 : 6, 9 | 71 : 4.
Bit-^{m}*Ta-ba-lu-la-ai*, *Bit-Ta-ba-la-ai*, *Bit-Ta-ba-lu-ai*, 19 : 7, 10 | 20 : 7, 8 | 25 : 5, 7 | 53 : 5, 10 | 86 : 4 | 100 : 4.
Bit-^{m}*Tar-bi-il-im-ma-Ḫar-be*, 126 : 5.
Bit-^{m}*Us-sa-ar-tim*, *Bit-*^{m}*U-sa-ar-ta* IX, 128 : 6.
Bit-^{m}*Za-bi-ni*, *Bit*^{m}*Za-bi-in* IX, *Bit-*^{m}*Za-bi-i* IX, 21 : 6 | 21 : 8 | 42 : 5, 7 | 50 : 3 | 101 : 13.
Bit-^{md}*Za-ma-ma-îrish*, 71 : 3.
Bit-^{m}*Z(S)uk-ki-i-tum*, *Bit-*^{m}*Zuk-ki-tum*, 65 : 5 | 66 : 5 | 88 : 6, cf. also Vol. IX, 86^{a} 6.
Bu-shu-', perhaps *She-la-'*, 43 : 6.
Ga-di-ba-tum, 6 : 6 | 28 : 5, 7.
Ga-li-ia, *Ga-li-e* IX, 53 : 4, 10.
Gam-ma-li-e, *Ga-am-ma-li-e* [*i.e.*, "Town of the Camels"—Ed.], 84 : 4 | 92 : 4 | 118 : 3, 8, 26.
GISH-BAN (read *iṣuqashtu*, derived from *bit-iṣuBAN*, on which cf. Vol. IX, p. 36), 39 : 17 | 46 : 17.
Gi-ish-shu, 54 : 3.
Ḫa-at-ta-ai [*i.e.*, "Town of the Hittite(s)"—Ed.], 115 : 8.
Ḫa-am-ma-na-ai, *Ḫa-am-na-ai* [*i.e.*, "Town of the Ammonite(s)"—Ed.], 81 : 4, 11 | 82 : 4 | 85 : 5 | 90 : 4, 8 | 97 : 7 | 122 : 4.
Ḫa-am-ma-ri, *Ḫa-am-ba-ri* IX, 61 : 7, 9.
Ḫa-d(t)al-lu-ú-a, *Ḫa-ta-al-lú-a* IX, 8 : 4, 5 | 24 : 5, 7 [Const. No. 498, I found a place *âluḪa-da-la-'*—Ed.]
Ḫa-ash-ba-a, *Ḫash(-ash)-ba-a*, 99 : 17 | 104 : 11 | 123 : 13.
Ḫa-za-tu(tum) [cf. Tell. Am. tablets = חזה—Ed.], 9 : 2, 20, 24.
Ḫu-uṣ-ṣi-e-ti sha ^{m}*Ad-di-ia*, 91 : 7.
Ḫu-uṣ-ṣi-e-tu sha ^{m}*Ad-ra-ḫu-ú*, 99 : 2.
Ḫu-uṣ-ṣi-e-ti sha ^{m}*Ba-gu-ush*, ^{h}*Ba-gu-shu* IX [also Const. Ni. 583 : 6—Ed.], 97 : 8.
Ḫu-uṣ-ṣi-e-ti sha ^{md}*Bau-îrish*, 31 : 5, 8 | 69 : 7.
Ḫu-uṣ-ṣi-e-ti sha ^{m}*Dannâ, ina Larak*, 37 : 5, 6.
Ḫu-uṣ-ṣi-e-tu sha Qa-'-ma-nu (determ. *m* omitted), 99 : 3.

† Preceded by the det. *âlu*, unless otherwise stated. In many cases, however, *âlu* is not mere determinative, but forms part of the name of the place.

‡[Const. *Ni.* 603:8; *Ba-nu-nêshu* (*UR-MAḪ*). Hence it follows that the name of a place written *KAK-UR-MAḪ* in Vol. IX and transliterated by me *Ibni-Nergal* (p. 75) must also be transliterated *Ban(a)-nêshu*.—Ed.]

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Ḫu-uṣ-ṣi-e-ti sha ^{m}*Marduk-ŝrish*, 114 : 3.
Ḫu-uṣ-ṣi-e-ti sha ^{m}*Mu-la-ki-it*, 114 : 4.
Ḫu-uṣ-ṣi-e-ti sha ^{m}*Na-ṣir*, 72 : 3.
Ish-qal-lu-nu, 118 : 4, 7, 9, 10, 24.
Kab-ri(tal)-li-ri-im-me-shi, Kab-ri(tal)-li-ri-im-mu-shi, 96 : 5 | 98 : 6, 10.
Ka-a-ri-Ninib, Kâr-Ninib (not *Mushezib-Ninib*, Vol. IX), 14 : 7, 11 | 16 : 6, 10 | 47 : 8, 10 | 48 : 7, 9 | 49 : 6, 8 | 50 : 5 | 110 : 1.
KU-gab-bar-ri, cf. *Shubtu-Gabbarri*, 111 : 5.
Ku-ḫur-du, 27 : 6, 9.
Ku-za-ba-tu(tum), 43 : 8.
Larak^{ki}, 36 : 5, 8 | 37 : 6 | 41 : 6, 9 | 88 : 7 | 101 : 5.
Ma-la-ḫa-nu, Malaḫânu(MA-TUM-TUM^{pl}) IX, 38 : 7 | 101 : 13.
Mi-li-du, 76 : 3 | 107 : 1, 5. [In Vol. IX mentioned as a canal—Ed.]
Mushêzib-Ninib IX, to be read *Kâr-Ninib, q. v.*
Na-ki-di-ni [*i.e.*, "Town of the Shepherds," cf. the Elamitic town *âlu sha na-qi-da-a-ti*—Ed.], 43 : 4 | 99 : 2.
Nippur^{ki}, 2 : 18 | 3 : 18 | 4 : 28 | 5 : 22 | 7 : 2 | 7 : 19 | 8 : 13 | 9 : 36 | 10 : 16 | 11 : 4, 11 | 12 : 13 | 13 : 15 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 21 : 16 | 22 : 14 | 23 : 19 | 24 : 19 | 25 : 17 | 26 : 23 | 27 : 17 | 28 : 16 | 29 : 18 | 30 : 15 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 35 : 20 | 36 : 21 | 37 : 20 | 38 : 15 | 41 : 18 | 42 : 17 | 43 : 23 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 50 : 20 | 51 : 22 | 52 : 24 | 55 : 16 | 57 : 17 | 58 : 16 | 59 : 22 | 61 : 22 | 62 : 15, 20 | 63 : 16 | 64 : 15 | 65 : 21 | 66 : 12, 16, Lo. E. | 67 : 19 | 68 : 6, 10 | 69 : 19 | 70 : 19 | 71 : 18 | 72 : 17 | 73 : 13 | 75 : 19 | 76 : 19 | 77 : 6, 17 | 78 : 12 | 79 : 15 | 80 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 87 : 15 | 88 : 20 | 89 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 102 : 22 | 103 : 15 | 104 : 6 | 105 : 16 | 109 : 11 | 110 : 14 | 111 : 18 | 112 : 20 | 113 : 17 | 114 : 18 | 115 : 21 | 116 : 15 | 117 : 20 | 118 : 39 | 119 : 6 | 120 : 6 | 121 : 5, 12 | 122 : 19 | 124 : 14 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20 | 130 : 34.
Parakku(BARA)ba-ri, 92 : 7.
Ra-bi-ia [appar. ^{m} omitted, hypok.—Ed.], 9 : 2, 5, 6, 20, 24.
Sa....., 22 : 4.
Sin-bil-shu-nu (^{m} omitted), 57 : 4, 6 | 108 : 15.
Sipparak^{i}, 75 : 8.
Su-uk-ki-ia [appar. ^{m} omitted, cf. Bi. שֻׁכִּיָּה—Ed.], 99 : 2.
Sha-la-me-e, Sha-lam-me-e IX, 75 : 7.
Shubti(KU)- Gab-bar-ri, 111 : 5.
Taq-bi-lishir (^{m} omitted), 71 : 6.
Tarbaṣu-um-ma-nu ["Court of the artisans"—Ed.], 99 : 1.
Tu-shu-shu [or *Ḫish-shu-shu*?—Ed.], 43 : 4.
Uruki, in the name of a gate of Nippur, *abullu Shi-bi Uruki*, 37 : 15 | 45 : 19.
Urukki, Urukki-ku IX, 61 : 15 | 62 : 12.

III. Names of Gates in Nippur.

Abullu E-MAH, Abullu MAḪ not *Abullu rabâ*, Vol. IX; [though referring to the largest gate of Nippur, the name (*E*)*MAḪ* is ident. with *E-GAL-MAḪ*, *q. v.*—Ed.], 18 : 20 | 19 : 19, U. E. | 26 : 22 | 37 : 14 | 45 : 17 | 46 : 22.
Abullu-Gu-la (*Gula* written without det. ^{d}), 18 : 21 | 19 : 20.
Abullu LUGAL- GUD-SI-DI., Abullu-LUGAL-SI-DI [written with det. ^{d}, Const. 522 : 11, therefore not to be read *Bâb-Sharru-GUD-SI-DI*, Vol. IX—Ed.], 29 : 14 | 45 : 18 | 46 : 23.
Abullu-Shi-bi-Uruki, 37 : 15 | 45 : 19.
Bab-ka-lak-ku, 68 : 6 | 77 : 6 | 104 : 6 | 119 : 6 | 120 : 6.
Bâbu sha ^{m}*Gu-bar-ru*, 128 : 14, U. E. (a sluice?).

IV. Names of Canals.†

^{m}*Aḫu-li-'*, ^{m}*Aḫu-li-ia*, 43 : 4 | 112 : 4, 10.
Bâb-Bi-na-nu, 98 : 8.
Bal-ṭi-ia (^{m} omitted), 55 : 4.
Ba-la-ṭu, Balâṭu (^{m} omitted), 112 : 4, 10.
^{m}*Da-bi-ia-ash-ta..*, 82 : 3.
Diglat la-bi-ri (an old bed of the Tigris), 36 : 8 | 41 : 9 | 98 : 9.
Di-rat, Di-ra-a-tu, 43 : 7 | 79 : 3, 8 | 103 : 3 | 112 : 4, 10.

† All are preceded by *Nâru*. In some cases it is likely to be regarded as a determinative, *e. g.*, with *Harripiqûd;* in others, as part of the name, *e. g.*, *Nâr-dSîn*. No effort has been made to discriminate, as it would be impossible to determine how the word was considered in every instance.

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Ḫar-pi-qud Ḫar-ri-pi-qu-du(qud), (87 : 6), 6 : 5 | 7 : 2 | 14 : 9 | 16 : 9 | 17 : 10 | 18 : 10 | 19 : 10 | 20 : 9 | 23 : 8 | 25 : 8 | 33 : 8 | 34 : 8 | 47 : 11 | 48 : 9 | 49 : 8 | 62 : 6 | 75 : 7 | 85 : 13 | 87 : 6 | 92 : 14 | 94 : 4 | 113 : 5 | 125 : 8 | 128 : 6 (=נהר פקוד).

Kit-ti-ma-nu, 129 : 3.

Kûtû (written *GU-DU-A*, without ^{ki}), 50 : 4.

*Nam-gar-ri(rum)-dûr-Bêl*², *Nam-gar-ri-dûr-Bêl*¹, *Nam-gar-dûr-Bêl*, *Nam-ga-ri(rum)-dur-Bêl*² IX, 15 : 5 | 57 : 6 | 93 : 5. Written without det. ^{nâr}, 39 : 5, 18 | 40 : 6.

Sin(UD-SAR)-mâgir(DUG-GA), *Si-im-ma-gi-ir*, 123 : 1. In Vol. IX read *Nannaru-mugur*(*^{d}UD-SAR-DUG-GA*), 87 : 7 | 112 : 4, 9 | 123 : 1.

Purât Nippur, written *Nâr-Sipparaki Nippurki*, 7 : 2 | 26 : 9 | 32 : 9 | 45 : 8 | 46 : 9, 12 | 53 : 4 | 63 : 2 | 65 : 6 | 66 : 6 | 76 : 4 | 107 : 2 | 126 : 6. Without Nippur, 5 : 4 | 88 : 6.

Sin (XXX, *UD-SAR*), 6 : 6, 8, Lo. E., R E. | 18 : 15, R. E., U. E. | 20 : 12, R E., Lo. E. | 22 : 10, U. E , L. E. | 24 : 12 | 25 : 11, L. E. | 26 : 16, R. E., R. | 32 : 15, L. E., U. E. | 34 : 16, L. E., U. E. | 35 : 14, R. E. | 36 : 14, L. E., U. E. | 37 : 12, U. E., L. E. | 41 : 13, L. E , U. E. | 42 : 12, L. E., U. E. | 45 : 14, Lo. E , R. E. | 46 : 18, U. E., R. E. | 50 : 13, U. E., R. E. | 54 : 15, L. E., U. E. | 72 : 4 | 82 : 13 | 91 : 5 | 95 : 14 | 103 : 4.

Sha ^{m}Ad-du-abu-uṣur, 117 : 3.

Sha ^{h}Mi-ṣir-ai, 43 : 5.

Shap-pu-ut-tum, 50 : 4.

Shubtu(KU)-Ea in ^{âlu}*Bâb* ^{nâr}*Shubti-Ea*, 80 : 4.

V. Names of Deities Contained in the Proper Names.

^{d}*Ad-du*, *Addu* (*^{d}IM*), cf. the male proper names under *Addu*. [Shortened also to *Ad*, cf. *Adraḫû*, *Adumê*.]

*^{d}*Ad-gi-shi-ri*, cf. ^{d}*Ad-gi-shi-ri-zabaddu*.

*^{d}*Al-te-eḫ-ri*, ^{d}*Il-te-ḫi-ri*, cf. ^{d}*Al-te-eḫ-ri-nûr'*, ^{d}*Il-te-eḫ-ri-nûr'*, ^{d}*Il-te-ḫi-ri-abi*. The Ar. שהרי preceded by the article אל, "*the* Moon-god," cf. Editorial Preface.

**A-mu-nu* (without det. ^{d}), cf. *Pa-mu-nu*. The Egyptian God Amon.

^{d}*A-num*, cf. the male names under *Anum*

^{d}*A-nu-us-su* (= ^{d}*anûtsu* "his divinity"), cf *Atamar-^{d}A-nu-us-su*.

^{d}*Ashur* (written ^{d}*ÎÎ*), cf. *Ashur-UR*(?)*-ibni*.

**^{d}Ba-ga-'*, cf. ^{d}*Ba-ga-'-da-a-tu*, 111 : 12, L. E. The Persian word for god.

**^{d}Ban-an*, ^{d}*Ban-a-ni*, ^{d}*Ban-an-na*, ^{d}*Ban-nu*, cf. ^{d}*Ban-nu-irish*.

^{d}*Bau* (written *Bâbu*, with and without det. ^{d}), cf. names under ^{d}*Bau*, *Ardi* and *Kalbi*.

^{d}*Bêl* (written ^{d}*EN*, ^{d}*EN-LIL*, *Ḫ*), cf. the male proper names under *Bêl*, *Ardi*, etc.

^{d}*BIL-KIRRUD*(?), in Vol. IX read *Ninib*(*BIL-DAR-ai*), cf. *BIL.KIRRUD-ai*, and *Intro.*, p. 14.

**^{d}Bit-ili*, cf. ^{d}*Bit-ili-a-kal*(?)*-ri*. The He. בֵּית־אל cf. Vol. IX and Zimmern, *K.A.T.*,³ pp. 437, f.

^{d}*Bu ne-ne*, cf. ^{d}*Bu ne-ne-ibni*.

^{d}*Daian* (written *DI-KUD*), cf. male proper names under *Daian*. Cf. also ^{d}*KUD*.

[*Damu* (without det. ^{d}), perhaps in hypok. *Damiia*.—Ed.

^{d}*Dan-nu*, cf. ^{d}*Dan-nu-aḫ-shu-ibni* and ^{d}*Lamassu*(?) below. [Perhaps also written *Du-un* (without det. ^{d}) in *Dun-dana'*.—Ed.]

**^{d}Du-u*, cf. ^{d}*Dû-ûḫabbe*.

^{d}*E-a* (written ^{d}*I*, ^{d}*BE*), cf. the male proper names under ^{d}*Ea*, also ^{nâr}*Shubtu-Ea*.

E-GAL-MAḪ, also written *E-MAḪ* and only *MAḪ*, cf. *Ardi-E-GAL-MAḪ*, *Abullu*(*E*)*MAḪ*.

**^{d}E-si-'* the Egyptian Isis = אסי, אס, cf. the male proper names under *Padani*, *Pûni* and *Na'*, also *Pâtêshu*.

**Ga-ad-du* (written without det. ^{d}), cf. *Kîl*(?)*-il-Gaddu*, *the* West-Semitic god of Fortune (*Fortuna*).

^{d}*Gu-la* (without det. ^{d} in *abullu Gu-la*), ^{d}*ME-ME*., cf. the male proper names under *Gula*, *Ardi* and *Taqîsh*.

[*Ḫa-an* (without det. ^{d}, perhaps also *Ḫu-un*), cf. *Ḫammaruru* and *Ḫa-an-da-sha-nu*, *Ḫa-an-na-ta-'*.—Ed.]

**Ḫar-be*, without det. ^{d}, a Cassite god, identical with *Bêl*, cf. ^{m}*Tarbilimma-Ḫarbe*.

**^{d}Ia-ḫu-ú* IX, ^{d}*Ia-a-ḫu*, ^{d}*Ia-a-ḫu-ú* IX, = יְהוֹ (not יְהוּ, Vol. IX, p. 17), the contracted form of Jahwe at the beginning of Hebrew names. Also written ^{d}*ÎÎu-u*, cf. Introd., pp. 19, f.

**Ia-a-ma* (without det. ^{d}), = יָהוּ, the Hebrew Jahwe, at the end of West-Semitic proper names, cf. *Ga-da-al-Ia-a-ma*, etc., and Introd., pp. 20, f. For a different view cf. Ed. Preface.

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*^{d}Il-te-ch-ri, cf. ^{d}Al-te-ch-ri.

^{d}KUD, cf. ^{d}KUD-ah(u)-iddin, possibly to be read ^{d}Daian.

^{d}KUR-GAL. For the Ar. writing of this name אור, cf. Intro., p. 8. Cf. the male proper names under ^{d}KUR-GAL.

^{d}Lamassu (? written ^{d}KAL-KAL), cf. the male proper names under Lamassu [possibly to be read ^{d}Dannu—Ed.]

LUGAL-GUD-SI-DI (Const. Ni. 522 : 21, written with det. ^{d}, as I learn from Prof. Hilprecht). In 29 : 14 GUD omitted. Cf. name of a gate in Nippur, Bâb-^{d}LUGAL-GUD-SI-DI.

^{d}Marduk (written ^{d}AMAR-UD and ^{d}SHU), cf. the male names under Marduk.

*^{d}Mar-ud-da, Ma-ru-du (without det. ^{d} IX), cf. ^{âlu}Bit-^{d}Mar-ud-da, 6 : 5. [Probably the Cassite god Maruttash. Cf. Delitzsch, *Die Sprache der Kossaër*, pp. 20, 23, and Hilprecht in *Z.A.*, VII, p. 310.—Ed.]

*^{d}Mil-hi, cf. Mil-hi-abu-uṣur. Probably the West-Semitic god Milk(i), cf. Zimmern, *K.A.T.*^{3}, p. 471.

^{d}Nabû (written ^{d}AG and ^{d}PA), cf. the male proper names under Nabû.

Na-hi-ish, Na-hish (without det. ^{d}). Cf. Na-hish-ṭâbu.

^{d}Na-na-a, cf. the male names under Nanâ and Zabadu.

^{d}Nannaru IX, read ^{d}Sin in Vol. X.

Na-at (without det. ^{d}), cf. U-na-at. Perhaps the Egypt. goddess Neit or Nut.

^{d}Nergal (written UGUR, ^{d}SHI-DU, 5 : 10, 13), cf. the male proper names under Nergal and Dannu.

^{d}Ninib (written ^{d}BAR). For the Ar. writing of this name אנושת, cf. Intro., p. 8 and Editorial Preface. Cf. the male proper names under Ninib, Ardi, etc.

^{d}Nusku (written ^{d}PA-KU), cf. the male proper names under Nusku.

Qûsu (without det. ^{d}). [Cf. Gu-sa-ai.—Ed.]

^{d}Sin (written ^{d}XXX and ^{d}UD-SAR), cf. the male proper names under Sin, and ^{nâr}Sin.

^{d}Shamash (written ^{d}UD), cf. the male proper names under Shamash.

^{d}Shamesh (written ^{d}UD-mesh) the West-Semitic pronunciation of the Sun-god, cf. the male names under Shamesh and Editorial Preface.

Te-ri (without det. ^{d}), cf. Te-ri-hi-li-ia and Ed. Preface.

Ti-ra, Ti-ri, Tir-ra, Ti-ri-ra, the Iranian god Tîr, cf. Ti-ri-da-a-tu, Ti-ri-ra-ka-am-ma, etc., and the footnote to Te-ri-hi-li-ia.

Tu-u (without det. ^{d}), perhaps a god Tû or Itû. Cf. Tu-ú-ba-ni-ia.

^{d}Za-ma-ma, cf. the male proper names under Zamama.

VI. Names of the Aramaic Endorsements.

אר[ר]נשיריזבר (^{d}Ad[Abi? Ed.]-gi-shi-ri-zab-du), 55 : R.

אחרשן (Ahu-shu-nu), s. of בלאטר, 131 : R.

אורפחר (^{d}KUR-GAL-u-pah-hir), 105 : R.

אנושה[בל]ט (Ninib-uballiṭ(-it)) (DIN-it), 87 : Lo. E.

אנושתארנ (Ninib-iddina(MU)), 29 : U. E.

בינבא (Bi-ba-a), 125 ; R.

בלאבצר (Bêl-abu-uṣur), s. of [בלא]בצר, שכתכניא [סנן] hshaknu sha hshumutkunai.

בלא[בצר] (Bêl-abu-uṣur), f. of בלאבצר, 115 : R.

בלאדנ (Bêl-iddina(MU)), 60 : R. E.

בלאטר (Bêl-îṭir), s. of גוזי, 104 : O.

בלאטר (Bêl-îṭir), f. of אחרשן, 131 : R.

בלאטרשש (Bêl-îṭir-Shamash), 116 : Lo. E.

בלאצרש (Bêl-u-ṣur-shu), סנן בנשיא (hshaknu hba-ni-neshai), 126 : R.

בלאריב (Bêl-êrib), f. of ריבת, 99 : R.

בלכזנז[ז] (Bêl-mukîn-aplu), 78 : R.

גוזי (Gu-zi-ia), f. of בלאטר, 104 : O.

דריהוש (Da-ri-iu-a-mush), 78 : R.

הידורי (Hi-'-du-ri-'), s. of חבציר, 99 : R.

זבדננא (Za-bîd-Nanâ), 106 : R.

זיד[ד] (Hi-'....), f. of שכוח, 52 : U. E.

חבצ[י]ר (Hab-ṣir), f. of הידורי, 99 : R.

חנני (Ha-an-na-ni-'), s. of טבי, 132 : R.

טבי (Tâbi-ia), f. of חנני, 132 : R.

לבש (La-ba-shi), 59 : R.

. . . מנא (Man-nu-lu-ha-a), 46 : R.

מרדכא (Marduk-a), 121 : O.

נבו[ז]זבר (Nabû-za-bad-du) 119 : U. E.

בורפא [נ] (Nabû-ra-pa-'), 120 : O.

ריבת (Ri-bat), s. of בלאטר, 99 : R.

שכוח (Sha-ku-ú-hu), s. of זיר[ד], 52 : U. E.

רהימאל (Ra-hi-im-ili) 68 : O.

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NAMES OF UNPUBLISHED ENDORSEMENTS QUOTED.

[אר(א) (*Id-di-ia*), Const. Ni. 554, cf. *Name List*.
(אור(אדנ (*dKUR-GAL-iddina(MU)*), C. B. M. 5505, cf. *Intro.*, p. 7.
אוראטר (*dKUR-GAL-êṭir*), Vol. IX : 68, cf. *Intro.*, p. 7.
אחושנ (*Aḫushunu*), Vol. IX : 2, cf. *Name List*.
אנו(ז)שהאבלט (*Ninib-uballiṭ*), C. B. M. 5508, cf. *Intro.*, p. 8.
[אנושה[אבצר* (*Ninib-ab-uṣur*), C. B. M. 5514.
בלאטר (*Bêl-êṭir*), C. B. M. 5512, cf. Pl. VI, No. 12.
חזהאל (*Haza'-ilupl*), C. B. M. 5506, cf. *Intro.*, p. 12.
חנונ (*Hanun*), Vol. IX : 87, cf. *Name List*.
לבני (*Labani'*), Vol. IX : 108, cf. *Name List*.
נידבל (*Nâ'id-Bêl*), Vol. IX : 108, cf. *Name List*.
ריבא (*Rêmu-shukun*), C. B. M. 5172, cf. *Intro.*, p. 17.
שיטא (*Shiṭa'*), Vol. IX : 64, cf. *Name List*.
תתנ (*Taddannu* or *Tattannu*), C. B. M. 5173, cf. *Name List*.

ARAMAIC CHARACTERS FROM THE ENDORSEMENTS.

With the exception of a few characters, more or less uncertain, as for instance in No. 78, the list represents most of the variants which appear in these documents. Several from Vol. IX and unpublished *Murashû* tablets have been added.

*After the Introduction had gone through the press I discovered an additional "docket," written with black fluid, containing the god *Ninib*. The one character in doubt seems to be). Besides the ⁸ the other characters are very clear, cf. Preface.

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AND DESCRIPTION OF OBJECTS.

Abbreviations.

C. B. M., Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the Editor-in-chief); **Ca.,** Cast; **cf.,** confer; **cyl.,** cylinder(s); **E.,** Edge; **foll(ow).,** following; **fr.,** fragment, fragmentary; **No.,** Number; **O.,** Obverse; **perpend.,** perpendicular; **Pl.,** Plate(s); **R.,** Right; **R(ev).,** Reverse; **U.,** Upper.

Measurements are given in centimeters, length (height) × width × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

I. Autograph Reproductions.

Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
1	1	Accession.	11	4	Possession of H. V. Hilprecht.	U. L. corner cracked; small portions broken out; otherwise well preserved. 6.3 × 7.65 × 2.68. Inscr. 14 (O.) + 8 (R.) = 22 li. Thumbmark on L. E.
2	1	Accession.	11	15	5277	Lo. L. corner of O. chipped off; otherwise well preserved. 6.15 × 7.3 × 2.4. Inscr. 10 (O.) + 9 (R.) = 19 li. Thumbmark on U. E. Seal impr. on L. E. Faint Aramaic inscr. incised on L. E.
3	2	Accession.	11	15	5272	Fragmentary; U. and Lo. part wanting; also cracked, with small portions broken away. 5.7 × 7.45 × 2.4. Inscr. remaining, 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.
4	3	Accession.	12	15	Possession of H. V. Hilprecht.	Slight crack, otherwise in a fine state of preservation. 7.85 × 10.3 × 7.85. Inscr. 17 (O.) + 2 (Lo. E.) + 11 (R.) = 30 li. Five thumbmarks on L. E. Three seal impr. on U. E., one on L. E. and Lo. E.
5	3	Accession.	12	17	5235	A large portion of Lo. R. corner wanting. Several cracks. 6.2 × 7.9 × 2.9. Inscr. 12 (O.) + 11 (R.) = 23 li. Seal impr. on L. E., U. E. and Lo. E. Inscr. of the latter is broken away.
6	4	Accession.	(?)	(?)	5233	U. and a large portion of Lo. L. corners wanting. Several cracks. 8.85 × 7.75 × 3. Inscr. 11 (O.) + 7 (R.) = 18 li. Seal ring impr. on L. E. and Lo. E. Inscription of the latter, belonging to *Bêl-mukîn-aplu* s. of *Kâṣir*, is broken away.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
7	5	1	1	2	Possession of H. V. Hilprecht.	In an excellent state of preservation. 6.7 × 8.95 × 3. Inscr. 8 (O.) + 12 (R.) = 20 li. Two seal impr. on Lo. E. and one on L. E. Seal ring impr. on U. E.
8	5	1	1	15	5257	Cracked, with small portions broken out on R.; otherwise well preserved. 5.95 × 7.5 × 2.75. Inscr. 7 (O.) + 7 (R.) = 14 li. Two impr. of seal rings on Lo. E. and one on R. E. Faint traces of an Aramaic docket in black color on O.
9	6	1	1	16	5267	Lo. L. corner chipped off; otherwise in an excellent state of preservation. 7.5 × 9 × 3.25. Inscr. 17 (O.) + 5 (Lo. E.) + 14 (R.) = 36 li. Two seal impr. on U. E., one on L. E., R. E. and R. Two thumbmarks on U. E.
10	6	1	1	16	5448	Cracked; Lo. L. corner wanting. 4.8 × 5 × 1.7. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.
11	7	1	1	20	5237	Large portion of U. E. wanting. Trapezoidal shaped. 4.4 × 6.2 × 2.0. Inscr. 5 (O.) + 8 (R.) = 13 li. Two thumbmarks on L. E.
12	7	1	2	3(?)	5164	Considerably cracked. Portions of O. broken out. 5.6 × 7.1 × 2.85. Inscr. 9 (O.) + 6 (R.) = 15 li. Thumbmark on U. E. Impr. of seals on Lo. E. and L. E.
13	8	1(?)	2	5	5351	U. L. corner wanting; also cracked. 6.4 × 7.7 × 2.5. Inscr. 10 (O.) + 6 (R.) = 16 li. Seal ring impr. on U. E., and portion of one on L. E. The inscription of the latter is broken away.
14	8	1	2	5	5356	In an excellent state of preservation. 6 × 8.36 × 2.6. Inscr. 12 (O.) + 11 (R.) = 23 li. Three thumbmarks on Lo. E. Impr. of seals on U. E and L. E.
15	9	1	2	8	5147	Lo. L. corner injured; otherwise well preserved. 5.48 × 6.7 × 2.85. Inscr. 11 (O.) + 11 (R.) = 22 li. Seal impr. on L. E., Lo. E. and R. E. Seal ring impr. on U. E.
16	10	1	3	6	5360	Well preserved. 5.85 × 7.38 × 2.7. Inscr. 12 (O.) + 9 (R.) = 21 li. Two thumbmarks impr. on U. E. Seal impr. on L. E., Lo. E. and R.
17	10	1	3	6	5318	Cracked, with small portions broken out of O. 6 × 7.9 × 2.7. Inscr. 12 (O.) + 1 (Lo. E.) + 8 (R.) = 21 li. Four thumbmarks on U. E., seal impr. on L. E., Lo. E. and R. R. also shows impr. of texture of cloth.
18	11	1	3	7	5187	Numerous cracks, with portions broken out. 6.4 × 8.1 × 3. Inscr. 13 (O.) + 10 (R.) = 23 li. Five thumbmarks on Lo. E. Two seal ring impr. on U. E. and one on R. E. R. shows impr. of texture of cloth.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
19	11	1	3	7	5326	Slightly effaced on O. and R., otherwise well preserved. 5.7 × 7.7 × 2.6. Inscr. 13 (O.) + 10 (R.) = 23 li. Three thumbmarks on R. Two seal impr. on U. E., one on L. E. and Lo. E.
20	12	1	3	7	5225	Several cracks; small portions broken away. 6.58 × 7.75 × 2.9. Insc. 11 (O.) + 9 (R.) = 20 li. Three thumbmarks on L. E. Two seal ring impr. on Lo. E. and one on R. E.
21	13	1	3	8	5177	Slightly injured on Lo. R. and L. corners; otherwise well preserved. 5.5 × 6.8 × 2.6. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E. Seal impr. on U. E. and on R. E.
22	13	1	3	10	5222	Cracked; small portion of O. broken out. 5.85 × 7.65 × 2.9. Inscr. 8 (O.) + 2 (Lo. E.) + 5 (R.) = 15 li. *Ṣupurshunu* written on Lo. E., but no thumbmarks are visible. Two seal ring impr. on U. E., and one on L. E. Very faint traces of an Aramaic inscr. in black color on O.
23	13	1	3	13	5282	Excellently preserved with the exception of a small portion chipped off L. E. 5.85 × 6.55 × 2.3. Inscr. 12 (O.) + 8 (R.) = 20 li. Three thumbmarks on L. E.
24	14	1(?)	3	20	5324	Numerous cracks. Large portion of U. E. wanting. 6.3 × 7.8 × 2.9. Inscr. 10 (O.) + 10 (R.) = 20 li. Three thumbmarks on Lo. E. Two seal ring impr. on L. E. and one on U. E.
25	15	1	3	(?)	5198	Numerous cracks. Portions broken out of O. and R 6.9 × 8.3 × 26. Inscr. 10 (O.) + 8 (R.) = 18 li. Five thumbmarks on U. E. Two seal ring impr. on L. E.
26	15	1	4	1	5227	U. L. corner injured; otherwise well preserved. 5.9 × 7.6 × 3. Inscr. 12 (O.) + 2 (Lo. E.) + 10 (R.) = 24 li. Two seal ring impr. on U. E. and one on R. E. Three thumbmarks on Lo. E.
27	16	1	4	6	5259	Slightly cracked; otherwise well preserved. 5.35 × 6.7 × 2.25. Inscr. 9 (O.) + 1 (Lo. E.) + 8 (R.) = 18 li. Seal impr. on U. E. Three thumbmarks on L. E.
28	16	1	4	15	5179	Cracked. Portions broken out of O. and R. 4.81 × 5.78 × 22. Inscr. 10 (O.) + 8 (R.) = 18 li. Same seal impr. on U. and Lo. E. The former, belonging to *Bêl-nâdin-shumu*, s. of *Taddanu*, is uninscribed. Thumbmark on L. E.
29	17	1	4	20	5283	Very well preserved. 5.2 × 6.25 × 2.3. Inscr. 9 (O.) + 1 (Lo. E.) + 10 (R.) = 20 li. Seal impr. on R. Three thumbmarks without an inscr. on R.E. Aramaic docket incised on U. E.
30	17	1	4	20	5157	Lo. L. corner wanting. 5.25 × 6.4 × 2.5. Inscr. 9

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
						(O.) + 7 (R.) = 16 li Seal impr. on R. and Lo. E. Thumbmark on L. E.
31	18	1	4	26	5224	Numerous cracks. Portions broken out on O. and R. 6 × 7.7 × 2.8. Inscr. 13 (O.) + 7 (R.) = 20 li. Seal on L. E., U. E. and Lo. E. Two thumbmarks on Lo. E.
32	19	1	4	26(?)	5190	R. end wanting. Cracked. 6.45 × 7.55 (fr.) × 3. Inscr. 13 (O.) + 8 (R.) = 21 li. Five seal ring impr. on U. E. and one on L. E. Four thumbmarks on R.
33	19	1	4	27	5204	U. R. and Lo. L. corners wanting. Cracked. 6.5 × 8.25 × 3.05. Inscr. 14 (O.) + 8 (R.) = 22 li. Seal impr. on L. and Lo. E. Thumbmark on Lo. E.
34	20	1	4	27(?)	5223	U. L. corner wanting; otherwise well preserved. 6.15 × 8.05 × 3.1. Inscr. 13 (O.) + 1 (Lo. E.) + 10 (R.) = 24 li. Five seal ring impr. on L. E. and one on U. E. Two thumbmarks on Lo. E.
35	20	1	5	1	5274	Slightly effaced on O.; otherwise well preserved. 6.35 × 8.1 × 3.1. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal ring impr. on R. E. Two thumbmarks on U. E.
36	21	1	5	2	5254	Considerably cracked, with small portions broken out. 6.2 × 7.5 × 2.85. Inscr. 12 (O.) + 10 (R.) = 22 li. Two seal ring impr. on L. E. and one on U. E.
37	22	1	5	2	5375	Several cracks. Small portions broken out of R. 5.8 × 7.1 × 2.35. Inscr. 10 (O.) + 11 (R.) = 21 li. Two seal ring impr. on U. E., and seal impr. on L. E.
38	22	1	5	9	5264	Slightly cracked on O., otherwise well preserved. 5.05 × 6.05 × 2.4. Inscr. 10 (O.) + 1 (Lo. E.) + 6 = 17 li. Impr. of seal on U. E. and on R. Thumbmarks on L. E.
39	23	1	5	16	5361	In an excellent state of preservation. 6.75 × 8.45 × 3.0. Inscr. 10 (O.) + 9 (R.) = 19 li. Three thumbmarks on L. E.
40	23	1	5	17	5329	Lo. R. corner, which was uninscribed, is wanting; otherwise well preserved. 6.9 × 8.65 × 2.85. Inscr. 9 (O.) + 10 (R.) = 19 li. Two thumbmarks on L. E.
41	24	1	6	5	5245	Cracked; otherwise well preserved. 6.3 × 7.1 × 2.5. Inscr. 11 (O.) + 8 (R.) = 19 li. Two seal ring impr. on U. E. and one on L. E. Two thumbmarks on L. E.
42	24	1	6	11	4985	Considerably cracked and badly effaced. 5.75 × 6.8 × 4.45. Inscr. 10 (O.) + 9 (R.) = 19 li. Seal ring impr. on U. E. and one on O. Seal

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
						impr. on U. E. The thumbmark on L. E. is broken away.
43	25	1	6	15	5349	Slightly cracked and effaced; otherwise well preserved. 6.35 × 7.7 × 2.7. Inscr. 14 (O.) + 10 (R.) = 24 li.
44	25	1	6	24	9555	Well preserved. 5 × 6.48 × 2.28. Inscr. 8 (O.) + 7 (R.) = 15 li. Two seal impr. on Lo. E. and one on L. E.
45	26	1	7	1	5354	Very well preserved. 6.05 × 7.95 × 3.1. Inscr. 11 (O.) + 1 (Lo. E.) + 10 (R.) = 22 li. Two seal ring impr. on Lo. E. and one on R. E.
46	26	1	7	2	5320	Slightly cracked; otherwise well preserved. 5.95 × 7.6 × 3.05. Inscr. 12 (O.) + 4 (Lo. E.) + 9 (R.) = 25 li. Two seal ring impr. on U. E. and one on R. E. Six thumbmarks on L. E. Aramaic docket in black color on R.
47	27	1	7	6	5196	Considerably cracked. Portions broken out of R. and U. E. 6.6 × 8.65 × 3.2. Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E. and one on L. E.
48	27	1	7	6	5350	In an excellent state of preservation. 6.15 × 8.15 × 3.15. Inscr. 12 (O.) + 8 (R.) = 20 li. Seal impr. on L. E., Lo. E. and R. O. Three thumbmarks on U. E.
49	28	1	7	6	5193	Lo. L. end wanting. Cracked, with portions broken out of R. 6.3 × 8.5 × 3.25. Inscr. 11 (O.) + 9 (R.) = 20 li. Two seal impr. on U. E., one on Lo. E. and L. E. The inscr. of the latter, belonging to *Bêl-nâdin-shumu*, s. of *Taddanu*, is broken away.
50	29	1	7	8	5273	Lo. L. corner slightly injured; otherwise well preserved. 6.4 × 8.1 × 3. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E. and Lo. E., one on L. E. Seal ring impr. on R. E. Two thumbmarks on R.
51	29	1	7	16	5278	Slightly effaced on R.; otherwise well preserved. 6.2 × 7.8 × 3.25. Inscr. 11 (O.) + 2 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E. and L. E.
52	30	1	7	21	5202	U. and Lo. L. corners wanting. Cracked. 6.65 × 8.15 × 2.9. Inscr. 14 (O.) + 12 (R.) = 26 li. Seal impr. on L. E. Thumbmark on Lo. E. Aramaic inscr. incised on U. E.
53	30	1	7	21	5268	Cracked. Large portions broken out of O. and R. 8.6 × 6.9 × 3.1. Inscr. 16 (O.) + 11 (R.) = 27 li. Two seal ring impr. on Lo. E., two seal impr. on L. E. and one on U. E. Two thumbmarks on U. E.
54	31	1	8	2	5501	Cracked; otherwise fairly well preserved. 6.08 × 8.7 × 2.9. Inscr. 14 (O.) + 6 (R.) = 20 li. Two seal impr. on U. E. and one on Lo. E., L. E. and R.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
55	32	1	12	28	5284	In an excellent state of preservation. 4.3 × 5.35 × 1.75. Inscr. 9 (O.) + 2 (Lo. E.) + 6 (R.) = 17 li. Seal ring impr., also faint incised Aramaic docket on R. Faint traces of a second Aramaic inscr. on L. E., upon which a seal impr. was made.
56	32	1	(?)	(?)	5160	U. end including several lines wanting. 4.7 (fr.) × 5.75 × 2.22. Inscr. 9 remaining (O.) + 2 (Lo. E.) + 6 (R.) = 17 li. Thumbmark on L. E. broken away. Aramaic docket incised on R.
57	33	2	7	8	5357	In an excellent state of preservation. 6.45 × 7.95 × 2.9. Inscr. 10 (O.) + 8 (R.) = 18 li. Two seal ring impr. on U. E. Seal impr. on L. E.
58	33	2	7	28	5279	Cracked; otherwise well preserved. 6.2 × 7.7 × 2.75. Inscr. 10 (O.) + 7 (R.) = 17 li. Two seal impr. on U. E., one on Lo. E.
59	34	2	8	3	5353	Cracked; otherwise well preserved. 6.2 × 7.9 × 3.1. Inscr. 13 (O.) + 2 (Lo. E.) + 8 (R.) = 23 li. Two seal impr. on L. E., one on U. E. and one on Lo. E. Seal ring impr. on Lo. E. and R. Aramaic docket in black color on R.
60	34	2	9	25	5358	In an excellent state of preservation. 6.05 × 7.24 × 2.7. Inscr. 13 (O.) + 11 (R.) = 24 li. Two seal impr. on R. and one on U. E., Lo. E. and L.E. Aramaic dockets in black color on R. E. and L.E. The latter is very indistinct.
61	35	2	10	18	5149	Cracked. Small portions broken out. 5.7 × 6.95 × 2.55. Inscr. 11 (O.) + 2 (Lo. E.) + 10 (R.) = 23 li. Two seal impr. on U. E. and one on L. E. Seal ring impr. on R. Two thumbmarks on R. Very faint Aramaic inscr. in black color on R.
62	35	2	10	24	5327	In an excellent state of preservation. 6 × 7.2 × 2.75. Inscr. 11 (O.) + 2 (Lo. E.) + 8 (R.) = 21 li. Two seal impr. on L. E. and one on U. E. Thumbmark on Lo. E.
63	36	2	13	4	5319	Considerably cracked. Portions broken out. 6.55 × 7.6 × 3. Inscr. 9 (O.) + 9 (R.) = 18 li. Seal impr. on L. E. Thumbmark on Lo. E.
64	36	3	3	18	5255	Considerably cracked on R. 6.3 × 7.95 × 2.7. Inscr. 9 (O.) + 7 (R.) = 16 li. Seal ring impr. on Lo. E. and U. E. Seal impr. on R. E. and Lo. E.
65	37	3	5	5	5363	Cracked. Portions broken out of O. and R. 7.35 × 8.8 × 3.15. Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E., one on L. E., Lo. E. and R. Seal ring impr. on Lo. E.
66	38	3	6	3	5270	Cracked. Small portions broken out. 6.25 × 7.75 × 3.1. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. on U. E., L.E. and Lo. E. Seal ring impr. on U. E. Thumbmark on Lo. E.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
67	38	3	6	13	5158	L. corner slightly injured; otherwise well preserved. 6.15 × 7.5 × 2.75. Inscr. 10 (O.) + 10 (R.) = 20 li. Two seal impr. on Lo. E., one on U. E., L. E. and R.
68	39	3	7	2	5502	U. L. corner injured; otherwise well preserved. 5.25 × 6.15 × 2.25. Inscr. 6 (O.) + 5 (R.) = 11 li. Two thumbmarks on L. E. Incised Aramaic docket on O.
69	39	3	7	2	5209	Lo. L. corner wanting. Numerous cracks. Portions broken out of O. and R. 6.55 × 7.95 × 2.8. Inscr. 13 (O.) + 7 (R.) = 20 li. Seal impr. on U. E., on Lo. E. and L. E. Seal ring impr. on R.
70	40	3	7	3	5219	Cracked; portion of L. E. broken out. 5.95 × 6.94 × 2.87. Inscr. 12 (O.) × 8 (R.) = 20 li. Two seal impr. on Lo. E., one on U. E. and L. E. Seal ring impr. on L. E. and R.
71	40	3	7	19	5339	Lo. L. corner wanting; otherwise well preserved. 7.1 × 8.9 × 3.45. Inscr. 12 (O.) + 7 (R) = 19 li. Two seal impr. on U. E., Lo. E. and R.; one on L. E. and R. E.
72	41	3	7	20	5180	L. end partly wanting. Considerably cracked. 6.15 × 7.45 × 2.65. Inscr. 11 (O.) + 7 (R.) = 18 li. Thumbmark and seal ring impr. on U. E. Two seal impr. on Lo. E.
73	41	3	8	12	5263	Very well preserved. 4.35 × 5.25 × 2.1. Inscr. 6 (O.) + 9 (R.) = 15 li. Thumbmark on L. E.
74	42	3	8	(?)	5175	Fragmentary. Large portion wanting. 6.4 × 6.6 × 2.75. Inscr. 10 (O.) + 1 (Lo. E.) + 13 (R.) = 24 li. Seal impr. on L. E. and R. E. Portion of an incised Aramaic docket on U. E.
75	42	3	9	10	5256	Cracked. 5.9 × 7.7 × 2.85. Inscr. 13 (O.) + 7 (R) = 20 li. Two seal impr. on U. E., one on L. E.
76	43	3	10	6	5207	Numerous cracks. Portions broken out of O. and R. 5.85 × 7.6 × 2.95. Inscr. 12 (O.) + 8 (R.) = 20 li. Seal impr. on U. E., L. E. and Lo. E. Seal ring impr. on U. E. and R.
77	43	3	11	9	4995	Considerably cracked. Portion of R. end wanting. 4.5 × 5.8 × 1.85. Inscr. 9 (O.) × 9 (R.) = 18 li. Thumbmark on L. E. Faint traces of an Aramaic inscr. on O.
78	44	3	12	1	5449	Lo. L. corner injured; otherwise well preserved. 5.2 × 6.4 × 2.4. Inscr. 7 (O.) + 6 (R.) = 13 li. Seal impr. on U. E. and one on Lo. E. Incised Aramaic docket on R.
79	44	3	12	14	5368	In an excellent state of preservation. 5.35 × 6.65 × 2.7. Inscr. 11 (O.) + 1 (Lo. E.) + 4 (R.) = 16 li. Seal impr. on U. E. and on L. E. Seal ring impr. on L. E.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
80	45	3(?)	12	14	5167	U. L. part wanting. Cracked. 6.6 × ..6 × 3.15. Inscr. 12 (O.) + 1 (Lo. E.) + 7 (R.) = 20 li. Thumbmark on Lo. E. Seal impr. on Lo. E., U. E. and R. A seal impr. on L. E. is broken away.
81	45	3	(?)	18	5269	U. R. corner wanting. Cracked. Portion broken out. 6.4 × 8.15 × 2.95. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E. and two on L. E.
82	46	4	3	21	5138	U. R. corner of O. wanting. Numerous cracks. 6.7 × 8.25 × 2.8. Inscr. 12 (O.) × 8 (R.) = 20 li. Two seal impr. on Lo. E., two on U. E., one on L. E. and one on R. with inscription broken away. Seal ring impr. on R. E.
83	46	4	4	11	5359	In an excellent state of preservation. 6.7 × 8.15 × 3. Inscr. 11 (O.) + 7 (R.) = 18 li. Two seal impr. on U. E. and L. E., one on R. E., O. and Lo. E. Seal ring impr. on Lo. E.
84	47	4	4	13(?)	5266	L. U. and R. E. broken away. Cracked. 7 × 8.65 × 2.95. Inscr. 10 (O.) + 9 (R.) = 19 li. Seal impr. on Lo. E. and R. Seal ring impr. on Lo. E.
85	47	4	4	13	5367	Lo. R. corner wanting. Cracked. 6.3 × 8.05 × 2.6. Inscr. 11 (O.) + 8 (R.) = 19 li. Two seal impr. on Lo. E., one on U. E. Seal ring impr. on U. E. and L. E.
86	48	4	6	16	5333	Cracked. U. R. corner broken away. 5.45 × 6.4 × 2.4. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal ring impr. on U. E., L. E. and Lo. E. Faint traces of an Aramaic docket in black color on R.
87	48	4	7	(?)	5236	U. R. corner wanting. Cracked. 4.45 × 5.03 × 1.98. Inscr. 8 (O.) + 7 (R.) + 2 U. E. = 17 li. Seal ring impr. on L. E. Aramaic docket incised on Lo. E. consisting of three li.
88	49	4	8	16	5280	Lo. L. corner injured. Inscr. well preserved. 6.35 × 8.4 × 2.98. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E., one on Lo. E. and R. Seal ring impr. on L. E.
89	49	4	8	23	5229	Portion of U. E. broken away. Cracked. 6.35 × 8.35 × 2.95. Inscr. 11 (O.) + 7 (R.) = 18 li. Seal impr. on Lo. E. Another on U. E. broken away. Seal ring impr. on Lo. E., U. E. and R.
90	50	4	8	27	5352	Lo. L. corner injured. Inscr. well preserved. 5.95 × 8.05 × 2.8. Inscr. 8 (O.) + 7 (R.) = 15 li. Two seal impr. on U. E., one on Lo. E. and L. E. Thumbmark on R. Faint traces of an Aramaic inscription in black color on R.
91	50	4	9	11	5252	Several cracks with small portions broken out. 5.95 × 7.9 × 2.5. Inscr. 12 (O.) + 3 (Lo. E.) + 8 (R.) = 23 li. Two seal impr. on L. E. and one on R. Two seal ring impr. on U. E. and one on R.

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TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
92	51	4	9	23(?)	5143	Cracked. Small portions broken out. 6.75 × 8.2 × 2.75. Inscr. 13 (O.) + 7 (R.) = 20 li. Two seal impr. on U. E., two on L. E. and one on Lo. E. Seal ring impr. on Lo. E.
93	51	4	9	27	5373	In a fine state of preservation. 5.25 × 7.05 × 2.45. Inscr. 10 (O.) + 7 (R.) = 17 li. Two seal impr. on U. E. and one on Lo. E. Three short parallel lines in black color on R.
94	52	4	11	8	5281	In a fine state of preservation. 5.4 × 6.8 × 2.48. Inscr. 10 (O.) + 3 (Lo. E.) + 10 (R.) = 23 li. Two seal impr. on L. E., one on U. E. and one besides thumbmark on R.
95	52	4	12	3	5221	Cracked. Portions broken out of O. 6.3 × 8.2 × 2.85. Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li. Two seal impr. on U. E., two on L. E., one on R. E., Lo. E. and R. Seal ring impr. on U. E., Lo. E. and R.
96	53	4	12	17	5362	Well preserved. 7.3 × 5.8 × 2.55. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on U. E., L. E. and Lo. E. Seal ring impr. on L. E. Four thumbmarks. Also faint traces of an Aramaic inscription in black color on R.
97	53	4	(?)	21	5226	U. R. corner wanting. Numerous cracks. 8.2 × 6 35 × 3.1. Inscr. 1 (U. E.) + 12 (O.) + 7 (R.) = 20 li. Seal impr. on U. E., Lo. E., L. E. and R. Seal ring impr. on Lo. E. and L. E. Inscr. of seal on U. E. broken away.
98	54	4	(?)	(?)	5140	U. R. corner wanting. Cracked; otherwise well preserved. 8.1 × 6.85 × 2.8. Inscr. 13 (O.) + 6 (R.) = 19 li. Two seal impr. on Lo. E., one on U. E., of which the inscr. is broken away. Seal impr. on U. E. Two thumbmarks on L. E.
99	54	5	2	18	5503	Lo. R. corner wanting. Cracked. 8 × 10.3 × 3.6. Inscr. 12 (O.) + 6 (R.) = 18 li. Seal impr. on U. E., Lo. E. and L. E. Two seal ring impr. on R. E. and one on Lo. E. Aramaic inscription incised on R.
100	55	5	5	16	5188	Numerous cracks. Small portions broken out. 7.7 × 6.6 × 2.8. Inscr. 9 (O.) + 6 (R.) = 15 li. Two seal impr. on Lo. E., one on U. E. and one on L. E. Seal ring impr. on U. E.
101	55	5	7	18	5144	Numerous cracks. Small portions broken out of O. and R. 9.65 × 7.45 × 3.2. Inscr. 15 (O.) + 15 (R.) = 30 li. Three seal impr. on U. E. and Lo. E., one on R E. and L. E.
102	56	5	8	21	5321	Slightly cracked; otherwise well preserved. 6.1 × 7.6 × 2.7. Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E., Lo. E., R. and two on L. E. Seal ring impr. on Lo. E., U. E. and R.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
103	56	5	10	23	5285	In an excellent state of preservation. 4.75 × 5.95 × 2. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal ring impr. on L. E. U-shaped mark in black color on R.
104	57	5	13	11	5372	In an excellent state of preservation. 5.36 × 6.58 × 2.7. Inscr. 7 (O.) + 5 (R.) = 12 li. Thumbmark on Lo. E. Incised Aramaic docket on O.
105	57	5	13	20	5287	U. R. corner wanting. 4.09 × 6 × 2.25. Inscr. 9 (O.) + 2 (Lo. E.) + 3 (R.) = 14 li. Thumbmark and incised Aramaic docket on R.
106	58	6	3	10	Const. Ni. 607	Well preserved. 4.9 × 6.2 × 2.32. Inscr. 9 (O.) + 2 (Lo. E.) + 2 (R.) = 13 li. Three thumbmarks on R. Incised Aramaic inscr. on R.
107	58	6	5	(?)	5230	U. E. of R. considerably broken away. Numerous cracks. 7.84 × 10.85 × 3.3. Inscr. 8 (O.) + 6 (R.) = 14 li. Two seal impr. on L. E., one on Lo. E. Seal ring impr. on Lo. E.
108	59	6	6	10	5217	Numerous cracks; small portion broken out. 6.75 × 8.25 × 2.65. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.
109	59	6	6	14	5450	Cracked. 4.65 × 5.2 × 2. Inscr. 7 (O.) + 6 (R.) = 13 li.
110	59	6	6	13	5286	Numerous cracks; portions broken out. 5.1 × 6.64 × 2.55. Inscr. 9 (O.) + 7 (R.) = 16 li.
111	60	6	6	20	5447	Cracked. Small portions broken out. 6.1 × 5.1 × 2.4. Inscr. 8 (O.) + 2 (Lo. E.) + 9 (R.) = 19 li Seal impr. on U. E. and R. E. Seal ring impr. on L. E.
112	60	6	7	5	5220	Cracked. Portions broken out. 7.6 × 9.65 × 3.15. Inscr. 15 (O.) + 6 (R.) = 21 li. Three seal impr. on U. E., the inscription of one of which, belonging to *Erba-Bêl*, s. of *Bêl-ba-na*, is broken away; two on L. E. and one on Lo. E.
113	61	6	7	(?)	5369	Lo. R. corner wanting. Numerous cracks. 6 × 7.83 × 2.8. Inscr. 11 (O.) + 7 (R.) = 18 li. Two seal impr. on U. E., one on Lo. E., L. E. and R. Thumbmark on R.
114	62	6	10	8	5244	Cracked. Small portion of L. E. wanting. 4.95 × 6.3 × 2.4. Inscr. 10 (O.) + 9 (R.) = 19 li. Two seal impr. on Lo. E. and one on U. E. Seal ring impr. on U. E. and L. E. The Rev. begins at the wrong end.
115	62	6	(?)	5	5165	U. R. corner wanting. Cracked, with portions broken out, and effaced on O. 5.98 × 7.5 × 2.6. Inscr. 12 (O.) + 2 (Lo. E.) + 8 (R.) = 22 li. Seal ring impr. on U. E. and R. Seal impr. on L. E. and R. E. Incised Aramaic docket on R. and U. E.
116	63	6	(?)	(?)	5504	Lo. half wanting. 4.8 × 5.3 (frag.) × 2.35. Inscr. 9 (O.) + 7 (R.) = 16 li. Thumbmark on L. E. Incised Aramaic docket on Lo. E.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
117	63	7	1	10	5185	Several cracks. Large portions broken out of O. and R. 6.25 × 8.4 × 2.9. Inscr. 11 (O.) + 1 (Lo. E) + 10 (R.) = 22 li. Three seal impr. on U. E., two on L. E., one on Lo. E. and R. E. Seal ring impr. on Lo. E. and R.
118	64	7	1	13	5325	Fragment. Right half wanting. Several cracks. 11.3 × 10.5 (fr.) × 3.55. Inscr. 20 (O.) + 19 (R.) = 39 li. Two seal impr. on R. E., U. E. and one on R. Two seal ring impr. on R. E. and U. E.
119	65	7	1	15	5291	Slightly chipped on R.; otherwise well preserved. 4.8 × 5.55 × 2.2. Inscr. 10 (O.) + 1 (Lo. E.) + 9 (R.) = 20 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on U. E.
120	65	7	1	15	5246	Cracked. 4.8 × 5.5 × 2.15. Inscr. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on O.
121	66	7	1	20	5290	In an excellent state of preservation. 3.95 × 4.9 × 1.9. Inscr. 6 (O.) + 8 (R.) = 14 li. Thumbmark on Lo. E. Incised Aramaic docket on O.
122	66	7	4	6	5365	Well preserved. 6.25 × 7.4 × 2.7. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on L. E., one on U. E. and Lo. E. Thumbmark on U. E.
123	67	7	5	27	5218	Lo. R. corner wanting. Cracked. 8.4 × 10.57 × 3.75. Inscr. 6 (O.) + 8 (R.) = 14 li. Seal impr. on L. E., U. E., O., and two on Lo. E. Seal ring impr. on L. E., U. E., Lo. E.
124	67	7	6	23	5370	In an excellent state of preservation. 5.3 × 6.45 × 2.5. Inscr. 8 (O.) + 8 (R.) = 16 li. Seal impr. on R. E. and U. E. Seal ring impr. on L. E.
125	68	7	8	22	5231	Cracked. Large portions broken out of O. 6.35 × 8 × 2.7. Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E., one on L. E. and Lo. E. Seal ring impr. on Lo. E. Three thumbmarks on R. Faint Aramaic docket in black color on R.
126	68	7	8	28	5275	Well preserved. 6.65 × 8.15 × 2.88. Inscr. 10 (O.) + 6 (R.) = 16 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E. and Lo. E. Incised Aramaic docket on R., in a portion of which black color is seen.
127	69	7	9	4	5249	Cracked. Small portions of O. and R. broken out. 7.2 × 8.1 × 2.8. Inscr. 12 (O.) + 8 (R.) = 20 li. Two seal impr. on Lo. E. and one on U. E. Seal ring impr. on U. E. and L. E. Thumbmark on R.
128	69	7	(?)	22	5276	Slightly effaced on R; otherwise well preserved. 6.3 × 7.98 × 2.8. Inscr. 12 (O.) + 1 (Lo. E) + 10 (R.) = 23 li. Seal impr. on L. E. and Lo. E. Three seal ring impr. on U. E. Thumbmark and faint traces of an Aramaic inscr. on R.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
129	70	8	1	13	5228	Cracked. Lo. L. corner injured. Portions broken out. 6.6 × 8.15 × 2.78. Inscr. 13 (O.) + 8 (R.) = 21 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E.
130	71	11	6	21	5265	Several cracks, and somewhat effaced. 8.85 × 10.25 × 2.95. Inscr. 19 (O.) + 15 (R.) = 34 li. Three seal impr. on R., two on U. E., Lo. E., L. E. and one on R. E. Two seal ring impr. and thumbmarks on R. Faint traces of an Aramaic docket in black color on R. E.
131	71	11	6	21	5137	Cracked. Small portions broken out of O. 9 × 10.3 × 3.05. Inscr. 20 (O.) + 13 (R.) = 33 li. Three seal impr. on U. E., two on Lo. E. and L. E., and one on R. E. The Scribe failed to inscribe the names of *Ṣillai* and *Shirki-Bêl* alongside of the impr. of their seals on R. Seal ring impr. on R. E. and R. Three thumbmarks, and faint Aramaic docket in black color on R.
132	72	13	2(?)	29	5366	Cracked. Small portions broken out. 6.9 × 9.55 × 3. Inscr. 15 (O.) + 11 (R.) = 26 li. Two seal impr. on U. E., on L. O., on R., and one on L. E. Seal ring impr. broken out of Lo. E. Two thumbmarks on L. E. *Ṣupur*, etc., written on L. E., but no thumbmarks are visible. Faint Aramaic docket in black color on R.

II. Photograph (half-tone) Reproductions.

Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
1	I	11	6	21	5137	O. and R. of clay tablet. Contents: Lease of sheep and goats. Cf. Pl. 71, No. 131 and *Intro.*, p. 23f.
2	II	1	1	16	5267	O., R. and Lo. E. of tablet. Contents: A release of a claim for damages. Cf. Pl. 6, No. 9 and *Intro.*, p. 30.
3	III	1	8	2	5501	O., R. and Lo. E. of tablet. Contents: One year lease of certain fish ponds. Cf. Pl. 31, No. 54, and *Intro.*, p. 21f.
4	IV	7	8	28	5275	R. of clay tablet, containing Aramaic endorsement. Contents: A receipt for the rent of fief lands. Cf. Pl. 68, No. 126, and *Intro.*, p. 32.
5	IV	5	2	18	5503	R. of a tablet. Contents: A lease of certain fields. Cf. Pl. 54, No. 99, also *Intro.*, p. 26f.
6	V	7	1	20	5290	O. of a tablet, with incised Aramaic endorsement. Cf. Pl. 66, No. 121. Contents: A record of a debt.
7	V	3	12	1	5449	O. of a tablet, with incised Aramaic endorsement. Cf. Pl. 44, No. 78.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
8	V	1	7	21	5202	U. E. of tablet with incised Aramaic endorsement. Cf. Pl. 30, No. 52.
9	V				5505	Lo. E. of a clay tablet, with fragmentary incised Aramaic endorsement, which contains the name of the god *dKUR-GAL*.
10	V				5417	R. E. of a clay tablet, with a portion of an Aramaic endorsement, containing the name of the god *dKUR-GAL*. Cf. Vol. IX: 68.
11	VI	6	3	10	Const. Ni. 607	R. of a clay tablet, with thumb-nail marks, and Aramaic endorsement, containing the name of the god *dKUR-GAL*. Contents: A lease of sheep and goats. Cf. Pl. 58, No. 106.
12	VI	6	3	10	5512	R. of a clay tablet, containing seal ring impr., and Aramaic endorsement. Contents: A lease of sheep and goats with an Aramaic endorsement שטר בלאטר.
13	VI	6	3	10	5287	R. of a clay tablet, containing thumb-nail mark, and Aramaic endorsement. Cf. Pl. 57, No. 105, and *Intro.*, p. 26.
14	VII	2	8	3	5353	R. of a clay tablet, containing faint Aramaic inscription. Cf. Pl. 34, No. 59. For the contents, etc., cf. *Intro.*, p. 34.
15	VII	6	1	?	5504	Lo. E. of a clay tablet, containing an incised Aramaic "docket." Cf. Pl. 63, No. 116.
16	VII	6?	(?)	9	5165	R. of a tablet, containing incised Aramaic "docket." Cf. Pl. 62, No. 115.
17	VIII	1	(?)	(?)	5160	R. of a tablet, containing incised Aramaic "docket." Cf. Pl. 32, No. 56, also *Intro.*, p. 7, note 2.
18	VIII	3	7	2	5502	O. of tablet with incised Aramaic "docket." Cf. Pl. 39, No. 68.
19	VIII	5	13	11	5372	O. of a tablet with incised Aramaic endorsement. Cf. Pl. 57, No. 104.
20	IX	4	7	(?)	5236	L. E. of tablet (double natural size) with Aramaic endorsement, containing the name of the god *Ninib*. Cf. *Intro.*, p. 8, also Pl. 48, No. 87.
21	IX	1	7	20	5283	U. E. of tablet (double natural size) with incised Aramaic endorsement, containing the name of the god *Ninib*. Cf. *Intro.*, p. 8, also Pl. 17, No. 29.
22	X	1	12	28	5284	R. of clay tablet with very faint Aramaic "docket." Cf. Pl. 32, No. 55, also *Intro.*, p. 28f., for translation.
23	X	7	1	16	5246	O. of tablet containing faint Aramaic inscr. in black fluid. Cf. Pl. 65, No. 120.
24	X	2	9	25	5358	L. E. of a tablet containing a very faint Aramaic inscr., a copy of which is not given in the texts. Cf. Pl. 34, No. 60.
25	X	7	1	15	5291	U. E. of tablet containing faint "docket" in color. Cf. Pl. 65, No. 119.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
26	X	2	9	25	5358	R. E. of tablet with "docket" partially incised, and written with fluid. Cf. Pl. 34, No. 60.
27	XI	13	7	29	5366	R., Lo. E., L. E. and U. E. of a tablet. O. contains seal impr., and Aramaic inscr. The ends contain seal impr., in addition the L. E. contains thumb-nail mark.
28, 29	XII	1	6	5	5245	U. E. and L. E. of a tablet containing seal impr., the latter also contains thumb-nail marks.
30	XII	2	9	25	5358	U. E. of tablet with seal impr. Cf. Pl. X, No. 26, also Pl. 34, No. 60.
31	XII	1	1	2		L. E. of tablet containing seal impr. Cf. Pl. 5, No. 7.
32, 33	XII	4	4	11	5359	L. E. and R. E. containing seal impr. Cf. Pl. 46, No. 83.
34	XIII	1	8	2	5501	U. E. of a tablet with seal impr. Cf. Pl. 31, No. 54.
35	XIII	1	5	16	5361	L. E. of a tablet containing three thumb-nail marks.
36	XIII	4	4	11	5359	Lo. E. of tablet with seal impr. Cf. Pl. 46, No. 83.
37, 39	XIII	1	1	2	Possession of H. V. Hilprecht.	U. E. and Lo. E. of clay tablet with seal impr. Cf. Pl. 5, No. 7.
38	XIII	1	1	16	5267	U. E. of tablet with two seal impr. and a thumb-nail mark. Cf. Pl. 6, No. 9.
40	XIV	c. 600–300 B.C.			5790	Pottery jar, probably used for wine. The inside is covered with bitumen. There is a hole slightly above the centre, into which, doubtless, a plug or faucet was inserted. Bitumen is smeared about the hole for the purpose of making the jar water-tight, after the faucet was inserted. There is a second hole at the same distance from the bottom to the left of the other. Length 32.5, circumference 43.6.
41	XIV	"			10183	Pottery jar, probably used for wine. Top is frag. Covered with bitumen on the inside. Length 34.5, circumference 34.25.
42	XIV	"			5761	Pottery wine jar. Inside is covered with bitumen. Length 33.25, circumference 40.5.
43	XV					Modern Babylonian water wheel, or *nâ'ura*. Haditha is seen across the river. Photograph by Haynes, Babylonian Expedition of the University of Pennsylvania. Cf. Hilprecht, Vol. IX, p. 40, and Peters, *Nippur*, Vol. I, pp. 141-154.
44	XV					Modern Babylonian water wheel, or *nâ'ura*, at 'Anah. Photograph by Wolf Expedition.
45	XVI					Modern Babylonian water wheel, or *čered*, illustrating ox-power machines of irrigation mentioned in the texts. Ox hides are used to lift the water. Cf. *Intro.*, Vol. IX, p. 40, and *Intro.*, Vol. X, p. 29. Photograph by Wolf Expedition. Cf. Peters, *Nippur*, Vol. I, pp. 141–154.
46	XVI					A different view of a similar machine, taken by Haynes, one mile below Hillah on the Euphrates.

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Text.	Plate.	Year.	Month.	Day.	C. B. M.	Description.
47	XVII					*Bubalus buffelus* (water buffalo), "common Asiatic Buffalo." Used at the present time in the *narṭabu*, "machines for irrigation." Cf. *alpu*, *Intro.*, p. 29.
48	XVII					*Bos indicus* (humped bull), "Zebu." Cf. Hilprecht, *Assyriaca*, Tafel I., also *alpu*, *Intro.*, p. 29. Used at the present time in machines for irrigation.

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LIST OF SIGNS

And Their Values.

Only the characters and variants, with their ideographic and phonetic values, found in the published tablets of the *Marashû* archives, are given, **cf.** *Introduction*, p. 10. Subdivisions of the *GUR* and fractions have been omitted. All the ideograms for the gods are given under No. 6, and the cereals, having the determinative *SHE*, under No. 179.

1.	*ash, rum, til.*		*ina.*				*El.*
2.	*ḫal.*		*nadânu.*				*Bêlit.*
3.			*narṭabu.*				*Ninib.*
			irrishu.				*Daianu.*
			Araḫshamna.				*Daianu!*
4.	*bal, pal.*		*enû.*				*KUR-GAL.*
5.			*nâsh paṭru.*				*Nabû.*
6.	*an.*	Cf. Id. 252.	*ilu.*				*Bêl.*
			Ishtar.				
			Ea.				*Bêl.*[1]
			Ninib.	7.	*muk, muq.*		
			Nusku.	8.	*ak, aq.*	Cf. Id. 6.	
			Lamassu?	9.	*er.*		*âlu.*
			Nabû.	10.			*puḫru.*
			Bau.	11.			*pashshâru.*
			Bêlit.	12.		Cf. Id. 201.	
			Marduk.	13.	*maḫ.*		*ṣîru.*
			Nergal.			Cf. Id. 95. 249.	
			Nergal.				
			Sin.	14.	*la.*	Cf. 73. 256.	
			Shamash.				
			Sin.				
			Shamesh.				
			BIL-KIRRUD	15.	*nu.*		*ul, lâ.*
			Ashur.				*urqîtu.*
			Addu.	16.	*kul, zir.*		*zêru.*
			Bêl.[1]	17.			*napḫaru.*
			Ea.	18.			*naṣâru.*
			Gula.			Cf. Id. 219.	*ardu.*
			Marduk.				

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19.			*abnu.*
20.	*qa.*		
21.	*kat.*		*kaṣâru.*
22.	*tad, tat, dat.*		
23.	*ti.*		*laqû.*
24.	*tim.*		
25.	*mun.*		
26.	*be, bad, bat, mid, mit, til, ziz, zaz.*	Cf. Id. 6.	*gamru.* *bêlu.*
27.	*na.*	Cf. Id. 28. 48.	
28.	*mu.*		*shattu.* *shumu.* *nadânu.* *shattu.* *shu'âtu.* ,,
29.	*sish, sis.*		*aḫu.* *naṣâru.* *Uru.* ,,
30.	*bar, mash.*		*mishlu.*
		Cf. Id. 6. 149.	*Diglat.*
31.	*kun.*		
32.	*dar.*		
33.	*ḫu, bag, bak.* *pak, paq.*		*iṣṣuru.*
34.	*ig, ik, iq.*		*bashû.*
35.			*urîṣu.*

36.	*nam.*		*piḫâtu.*
37.	*mut.*		
38.	*rat.*		
39.	*ri, tal, dal.*		
40.	*zi.*		*napishtu.*
41.	*gi.*		*shalâmu.*
42.	*en.*		*bêlu.* *adi.*
			ishtên
			maṣṣaru
			Nippur.
			Nippurâ.
		Cf. Id. 6.	*eṭêru.*
43.	*sur, shur.*		
44.	*nun, ṣil.*	Cf. Id. 42. 48. 134. 194.	
45.			*tarbaṣu.*
46.			
47.			*banâ.* *epêshu.*
48.	*ni, ṣal, tiq.*		*ḫimêtu.* *shamnu.*
		Cf. Id. 179.	
49.	*ir.*		
50.			*amêlu.*
51.			*kilâ.*
52.	*tab.*		
53.	*ab, ap.*		*Ṭebîtu.*
54.	*nab, nap.*		
55.	*mul.*		
56.	*um.*		

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57.	*ril, dup.*		*duppu.*
			kunukku.
			tupsharru.
58.			*Urak.*
		Cf. Id. 29.	
59.	*tak, tag, shum.*		
	Cf. 190.		
60.	*ad, at, aṭ.*		*abu.*
61.	*si.*		
62.	*qu.*	Cf. Id. 122.	
63.	*úr.*		
64.	*du, kin.*		*kânu.*
		Cf. Id. 76.	
65.	*ram.*		
66.	*tum, ep.*		
67.	*shim, rik.*		
68.			*arku.*
69.	*ziq.*		
70.	*lil.*		
71.	*ka.*		*pû.*
			qibîtu
			sulupu.
72.	*il.*	Cf. Id. 194.	
73.			*shîmu.*
74.	*nak.*		
75.			*arḫu.*
76	*ush, nit, niṭ.*		*zikaru.*
	nid.		*emêdu.*
77.	*bi, kash.*		*shikaru.*
			kurunnu.

78.			*sharru.*
79.	*ish, mil.*		
80.	*ár.*		
81.	*ga.*	Cf. Id. 253.	
82.			*nashû.*
		Cf. Id. 98.	
83.	*duk, lud, lut.*		*karpatu.*
84.	*qab, qab, duḫ.*	Cf. Id. 89.	
85.	*ta.*		*ultu.*
86.			*bâbu.*
			abullu.
		Cf. Id. 6.	
87.	*kip.*	Cf. Id. 194.	
88.	*ne, bil.*	Cf. Id. 6.	
			Abu.
	Cf. 191		
			kishâdu.
89.			*Kâtû*
90.	*ṭur.*		
91.			*billu.*
92.	*si.*		*ashêru.*
		Cf. Id. 201.	
93.	*mar.*	Cf. Id. 201.	
94.	*shak, sag.*		*rêshtu.*
			qaqqadu.
		Cf. Id. 77.	

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95.	*e.*		*qibû.*	111.			*alpu.*
96.	*mal.*		*Bâbilu.*				*Airu.*
96a.			*malaḫu.*				*littu.*
97.	*kit, qid, qit, saḫ.*			112.			*imêru.*
				113.	*am.*		
98.	*bit, bid.*		*bîtu.*	114.	*shar, shir, ḫir.*		
			ekallu.	115.			*dûru.*
99.	*kal, rib, dan. tan, lab.*	Cf. Id. 6.	*dannu.*	116.	*gur.*		*târu.*
				117.	*shid, lak.*		*tupsharru.*
100.	*kâr.*					Cf. Id. 253.	*kunukku.*
101.	*dak.*						
				118.	*al.*		
102.	*sa.*	Cf. Id. 76.	*buânu. gidalu.*				
				119.	*iaḫ.*		
103.	*ṭir.*		*Addaru maḫru.*	120.	*u, sham.*		*shammu.*
				121.	*ṣab, zab.*		*nûru. ṣâbu.*
104.			*shamnu.*	122.	*un.*		
105.			*buḫadu.*				
106.			*rêmu.*	123.	*nir.*		*etellu.*
107.	*is, iṣ, iz.*		*ashêru.*	124.	*i.*		*nâdu.*
				125.	*ia.*	Cf. Id. 105.	
			ṣillu. shamashshammu.	126.	*ban.*		*qashtu.*
		Cf. Id. 15.					
108.	*pa, ḫat.*	Cf. Id. 6.	*paqdu?*	127.	*kim.*		*kîma.*
109.	*shab, shap.*			128.	*ba.*	Cf. Id. 153.	*qâshu.*
110.			*rê'û.*				
110a.	*pi.*			129.	*zu.*		*idû.*

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130.	*ma.*	Cf. Id. 71.	
131.	*ash.*		*Shabâṭu.*
132.	*da, ṭa.*	Cf. Id. 234. Cf. Id. 97.194.	*itu.*
133.	*id, it, iṭ.*		*ishtênit.*
134.	*tur.*		*ṣiḫru.* *mâru.* *aplu.* *mârtu.*
135.	*ra.*	Cf. Id. 89. Cf. Id. 178. 201	
136.	*rab.*		
137.	*zak, zaq.*		*imittu.*
138.		Cf. Id. 6.	
139.	*kar, gar, qar.*	Cf. Id. 234. 235.	
140.	*shu.*		*qâtu.* *Dûzu.* *rabû.*
141.	*gal, qal.*	Cf. Id. 80, 89. 98. 123.	
142.			*Nisannu.*
143.	*su.*		*erêbu.* *mashku.* ?, X 101 : 15
144.	*sha.*		
145.	*mir.*		
146.	*pur.*		
147.	*pish.*		
148.			*Akkadu.*
149.		Cf. Id. 96.	
150.	*u.*		*eshrû.*
151.	*lit, liṭ.*		
152.	*mi.*	Cf. Id. 107.	*ṣalmu.*
153.			*kipâtu.*
154.	*gul.*		
155.			*eli.*
156.	*nim, num,*		*zumbu.*
157.	*ṣur.*	Cf. Id. 6.	
158.		Cf. Id. 219.	*supâ.* *karâbu.*
159.	*ul.*		
160.		Cf. Id. 6.	
161.	*dul.*		*Tashritu*
162.	*shi, lim.*	Cf. Id. 6.	*pâni.* *maḫru.* *ênu.* *amâru.* *abarakku.*
163.	*ar.*		
164.			*damâqu.*
165.	*ù.*		
166.	*ru.*		*sharâqu.* *maqâtu.*
167.	*paṭ.*		*kurmatu.*
168.			*imnu.*

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169.	*man, nish.*		*sharru.*
170.	*esh, sin.*	Cf. Id. 6.	
171.	*lum.*	Cf. Id. 71.	
172.			*Ḫbitlu.* *Simânu.*
173.	*lam.*		
174.			*shi'pu.*
175.	*uk.*		
176.	*az.*		
177.	*kish, kis, qish.*		
178.	*mat, lat, laṭ.* *shal, saṭ, kur.*	Cf. Id. 6.	*mâtu* *sisû.*
179.	*she.*		*zêru.* *magâru.* *shamashshammu.* *Addâru.*
180.	*bu, pu.*		
181.	*mush, ṣir.*		
182.	*us, uṣ, uz.*		
183.	*tir.*		
184.	*li.*	Cf. Id. 97.137.	
185.	*tu.*	Cf. Id. 201.	
186.		Cf. Id. 6.	
187.		Cf. Id. 179.	*nadânu.*

188.	*be.*		*eṭêru.*
189.	*kar.*		*ezêbu.*
190.	*kan, kam.*		*eri'shu.* *Kislimu.*
191.	*uḫ.*		
192.	*in.*		
193.		Cf. Id. 15. 104. 105. 179. 194.	
194.	*ud, ut, tu.* *tam, pur, pir* *laḫ, ḫish.*		*ûmu.* *piṣû.* *Larak.* *siparru.* *urru.* *Sippara.*
195.	*kib.*	Cf. Id.	
196.		Cf. Id. 120.	*ebûru.*
197.	*din, tin, ṭin.*		*balâṭu.*
198.	*bir*		
199.	*ḫi.*	Cf. Id. 6. 134.	*ṭâbu.*
200.	*a', i', u'.* *'a, 'i, 'u.*		

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201.	*im.*		*shûtu.*				*immeru.*
			ishtânu.				
			amurrû.				*nigû.*
			shadu.	220.	*kin.*	Cf. Id. 137. 201.	*shipru*
		Cf. Id. 6.					*Ulûlu.*
202.	*uḫ, iḫ, uḫ.*						
				221.	*ku, ṭir.*		*ashâbu.*
							shubṭu.
						Cf. Id. 6. 749.	*ṣubâtu.*
203.	*ḫar, ḫir, ḫur, mur.*		*ḫubullu.*				
			9, X 132 2	222.		Cf. Id. 6.	
				223.			*laḫru.*
204.			*sign of collectivity.*				
205.	*zib.*			224.			*ûûru.*
				225.	*bul.*		
206.	*lib, paḫ, nar.*			226.	*ṣar.*		
				227.	*zuk, suk*		
				228.			
				229.	*shu.*	Cf. Id. 6.	*gimillu.*
207.				230.	*di. ti.*		*shulmu.*
208.	*gam.*						*daianu.*
209.			*ana.*			Cf. Id. 6. 92. 201	
		Cf. Id. 6.		231.	*ki. qi.*		*ashru.*
210.	*me, shiv, sip.*		*plural sign*				*itti.*
		Cf. Id. 6.					
211.	*mesh.*		*plural sign.*				
		Cf. Id. 6.		232.	*shul.*		
				233.	*shuḫ.*		
				234.	*shul, rak, rag, raq.*		*unîku.*
						Cf. Id. 134.	
212.	*lal.*	Cf. Id. 5.		235.			*ashshatu.*
213.	*ib, ip, eb.*	Cf. Id. 6.					*tamqaru.*
214.				236.	*ṣu.*		
215.	*kul, ḫab.*			237.			
216.			*paḫâru.*	238.	*gu.*		*kussû.*
				239.			*amtu.*
				240.		Cf. Id. 6.	*bêltu.*
217.		Cf. Id. 252.		241.			*nangaru.*
				242.	*nik.*		
218.			*narkabtu.*	243.	*el.*	Cf. Id. 179.	
219.	*lu, dib, tip.*						

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244.	*tar, ṭar, qud, gu, shil, ḫash, gud.*	Cf. Id.6.					*naq mê.*
245.			*shipâtu.*				*eḳlu.*
246.	*tuk.*		*rashû.*				*nâru.*
							a'.
				253.	*sha, gar.*		*nikasu.*
247.			*qishimmaru*				*makkûru.*
248.	*qab, qap, ḫup.*						
249.	*ur, lik, liq, tash, tas, dash, dis.*		*kalbu.*	254.	*za, ṣa.*	Cf. Id. 238.	
			nêshu.	255.			*kaspu.*
250.	*ṭu.*		*shiqlu.*				*ḫuraṣu.*
				256.	*ḫa.*		*nû mu.*
							zittu.
251.			*shumêlu.*				
252.			*aplu.* *mu.*	257.	*iá.*		

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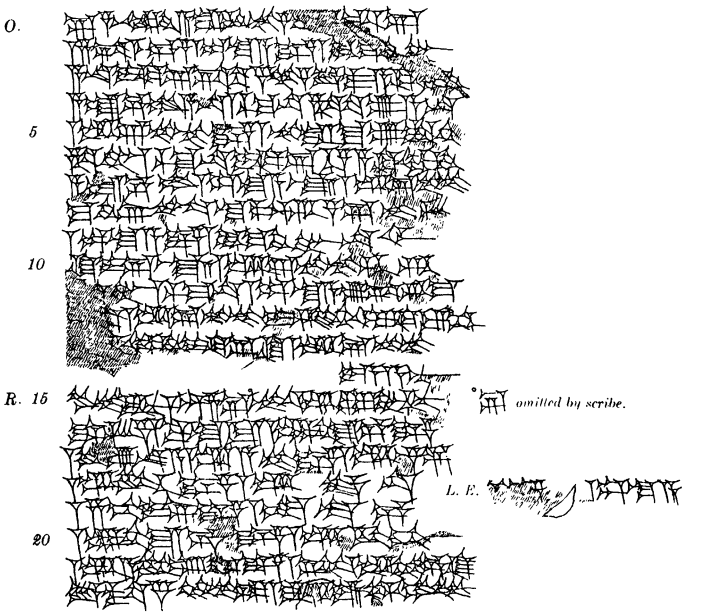
1



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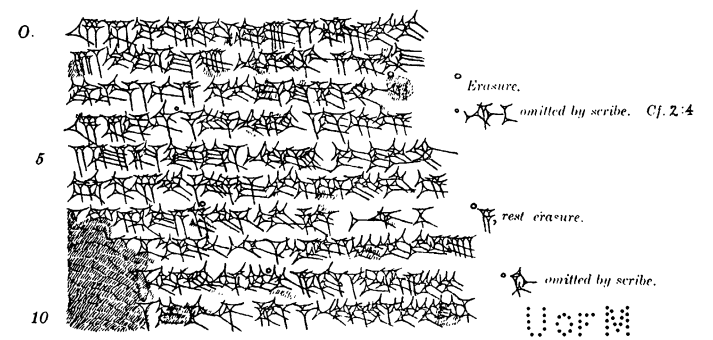

U of M

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U of M

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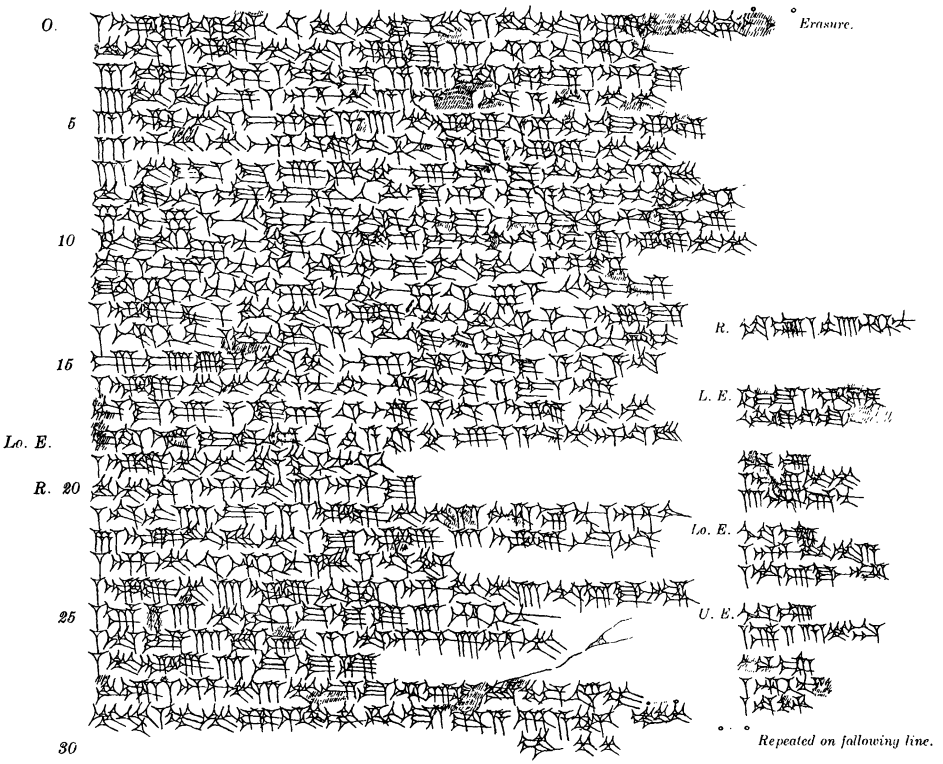

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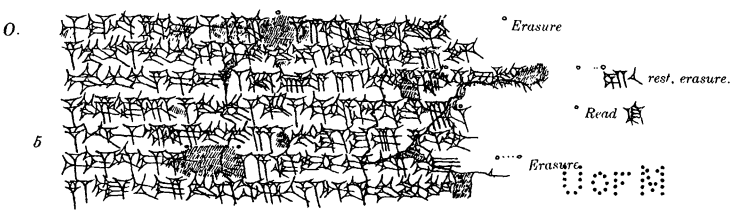

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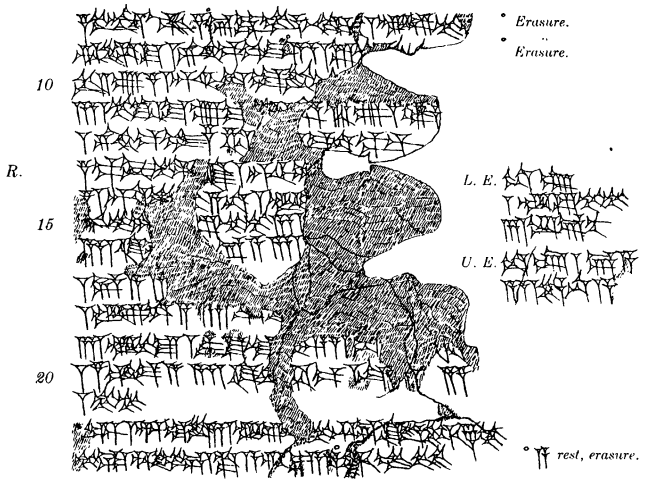

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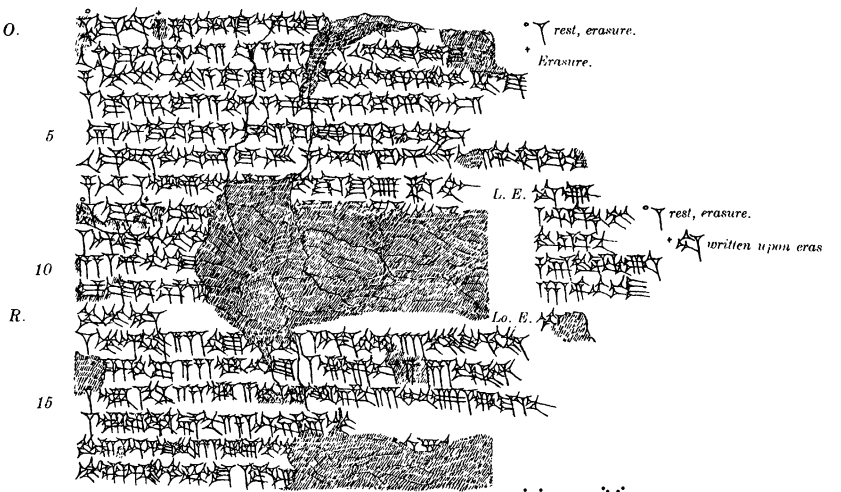

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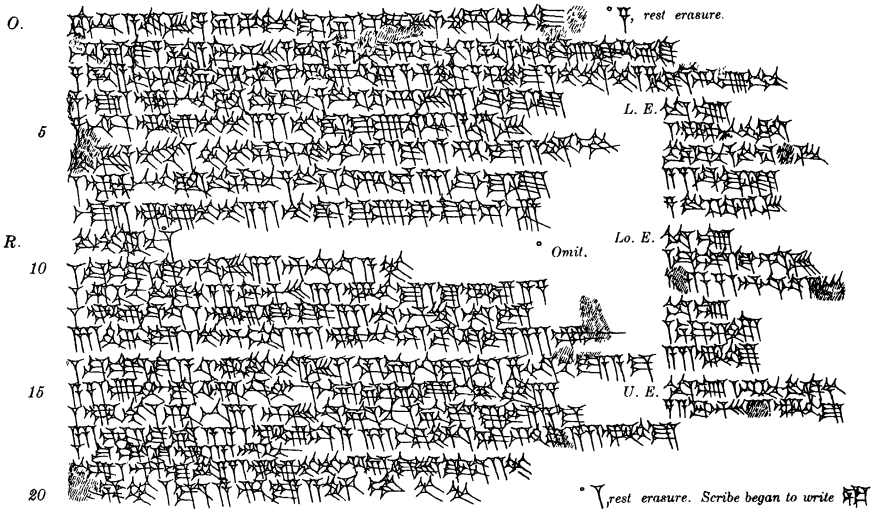

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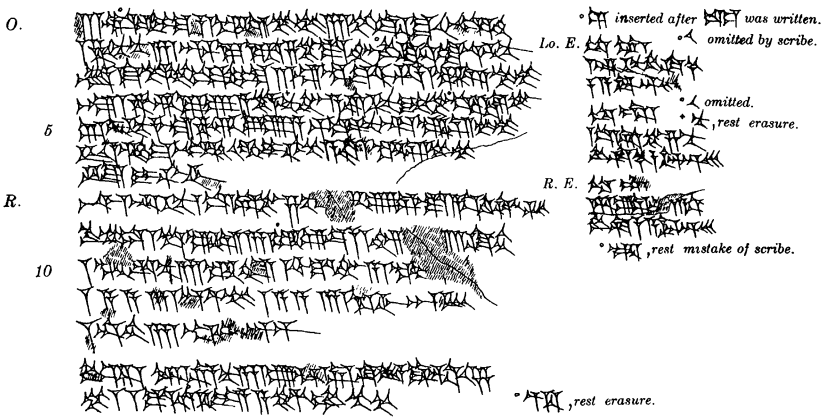

U of M

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9

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R. E.

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L. E.

omitted by scribe.

U. E.

Mistake of scribe for

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O.

Erasure.

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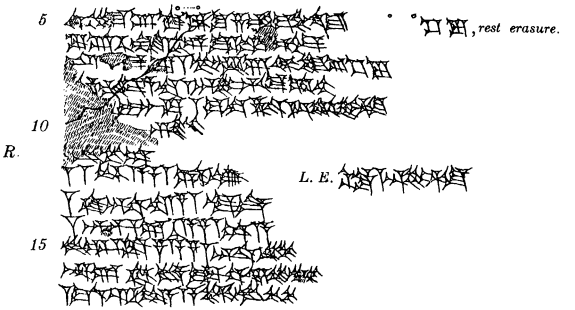

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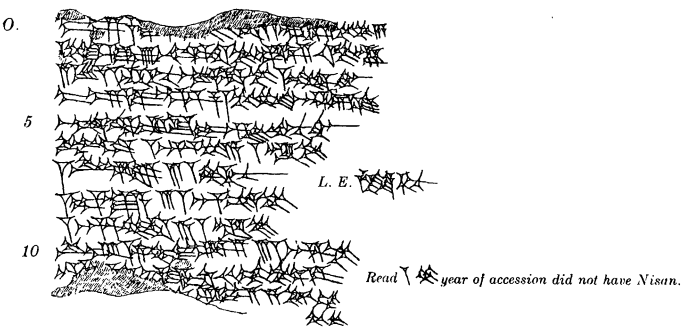

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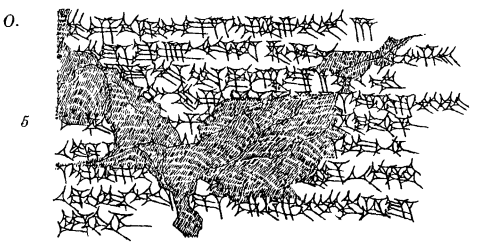

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R. 10

U. E.

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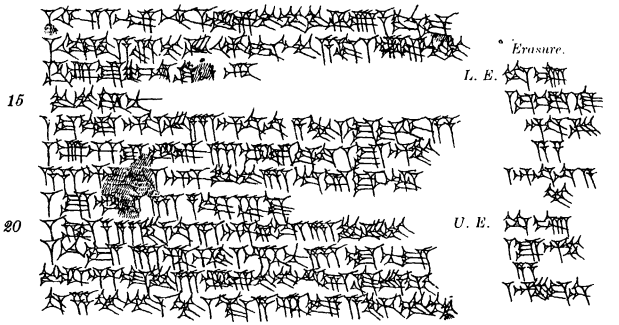

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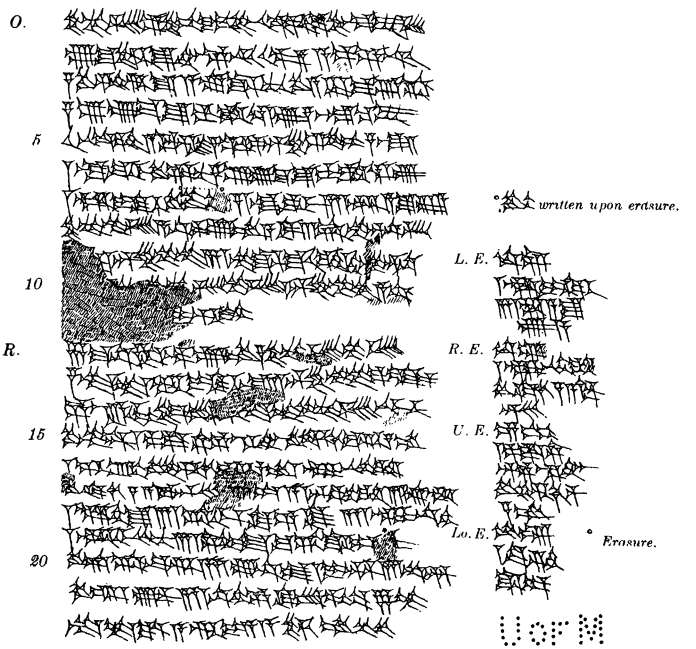

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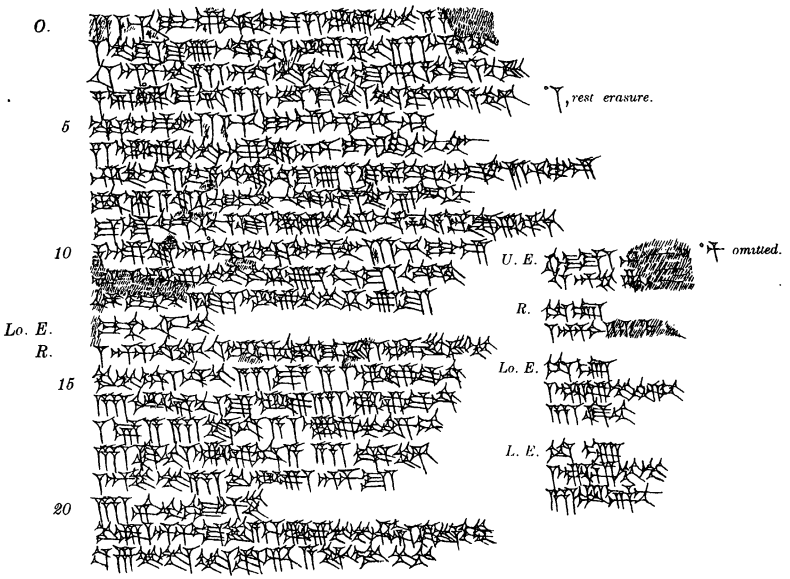
16



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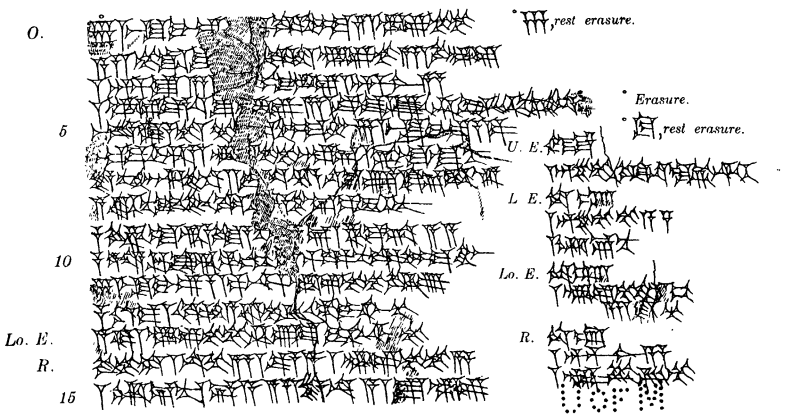

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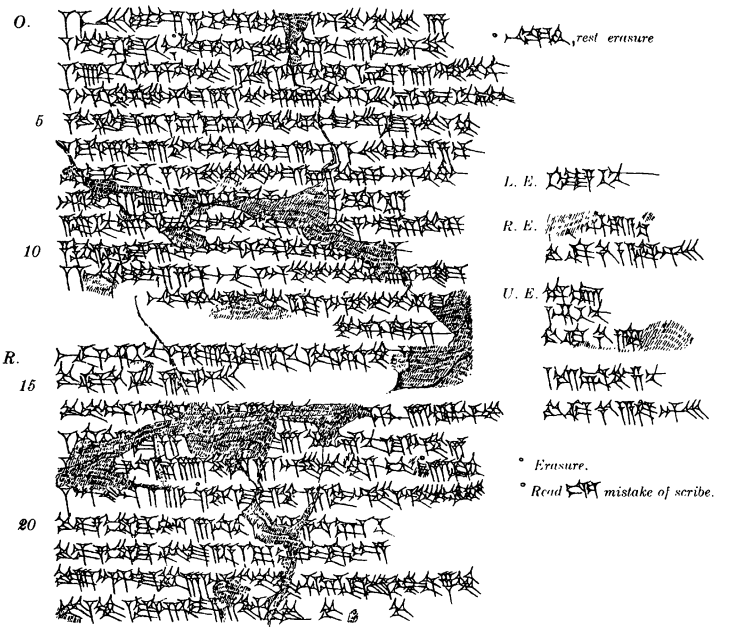

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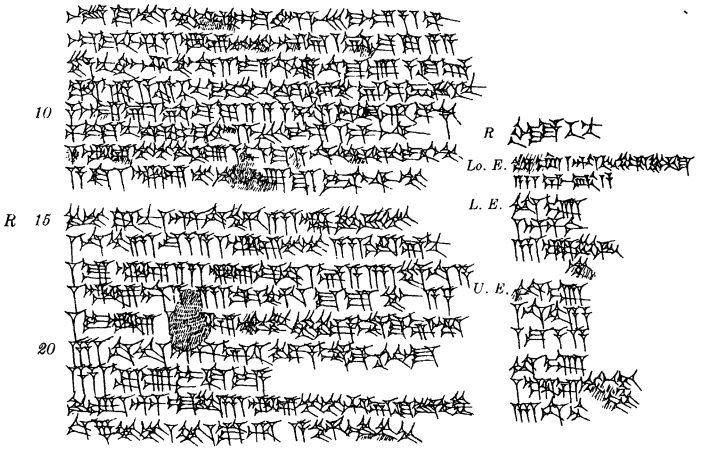

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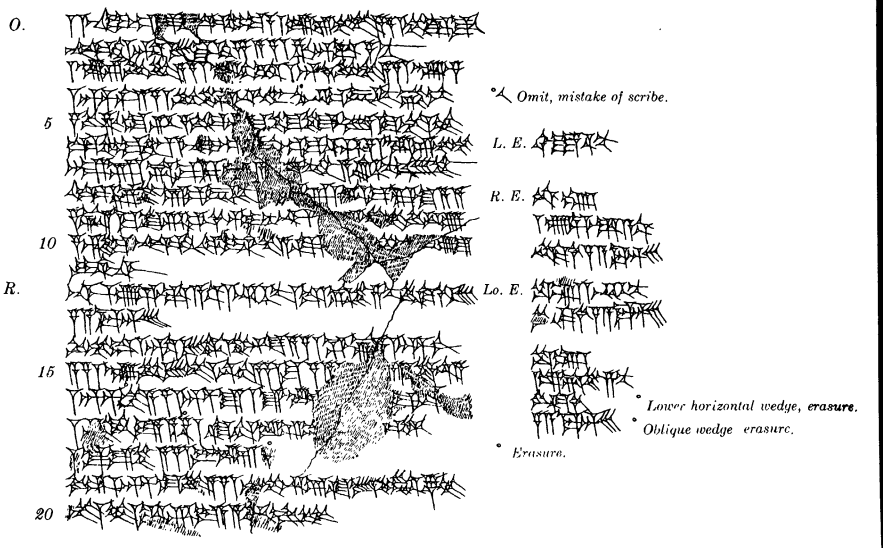

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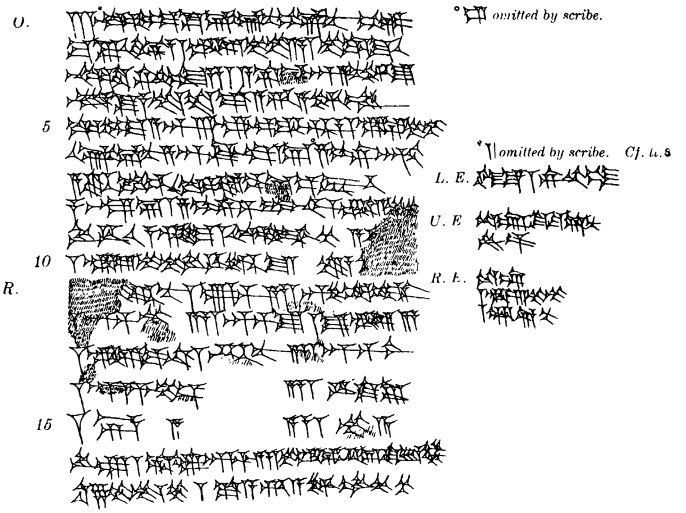

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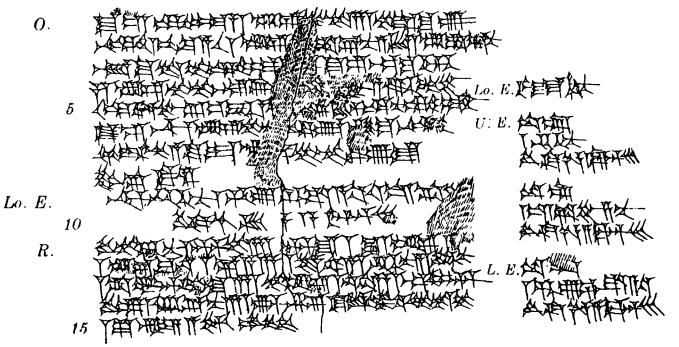
° omitted by scribe. Cf. ii. 8

22



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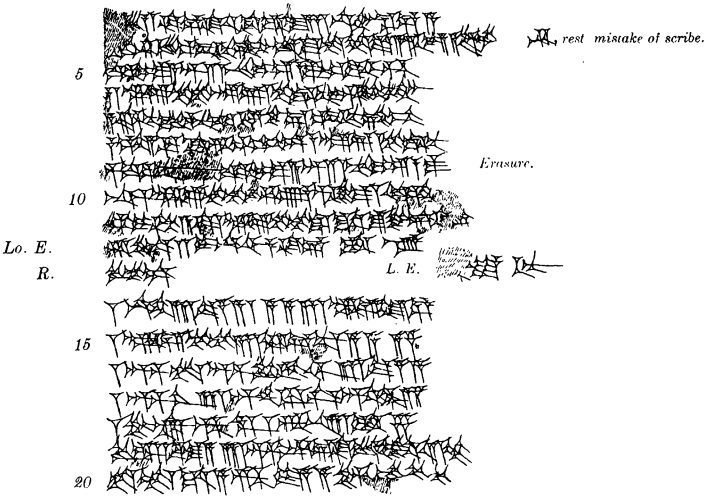

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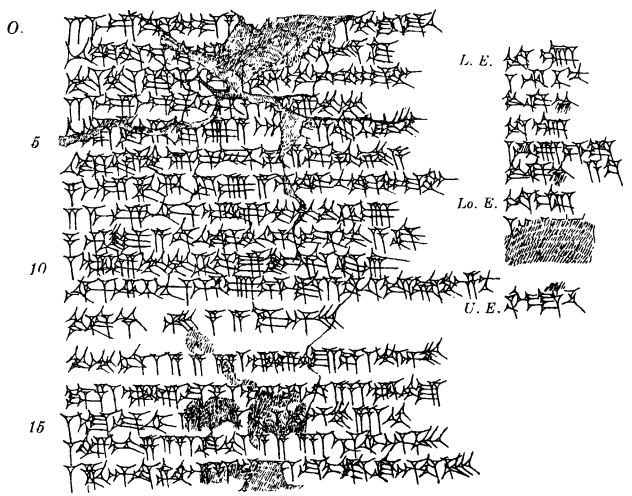

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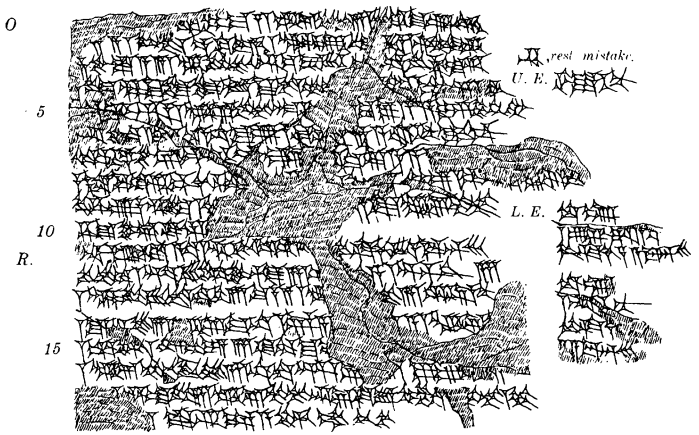

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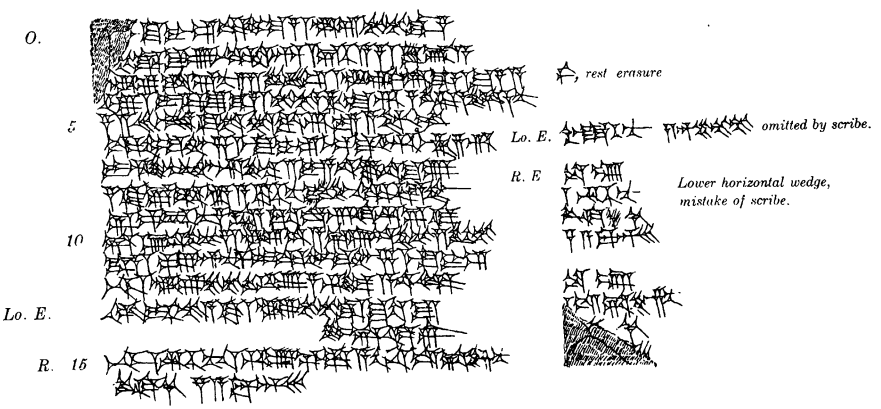

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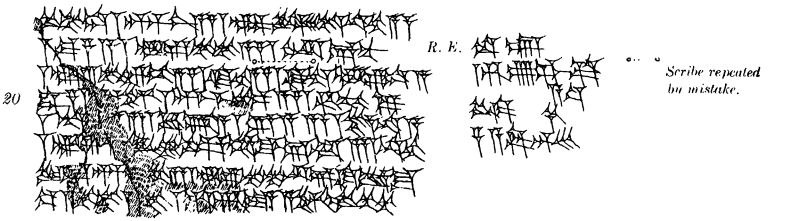

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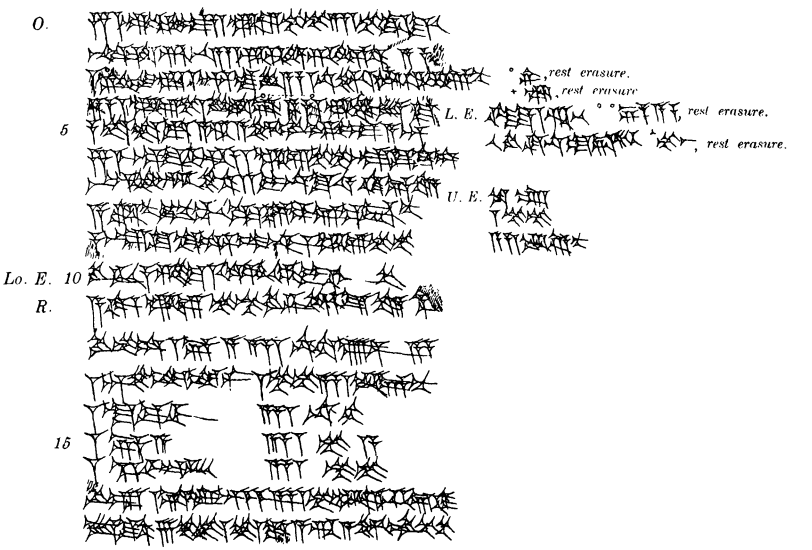

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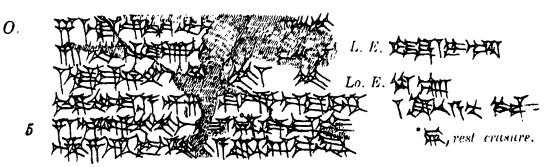

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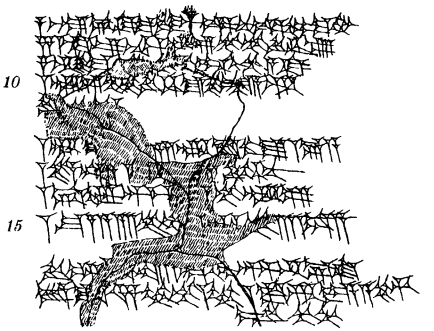

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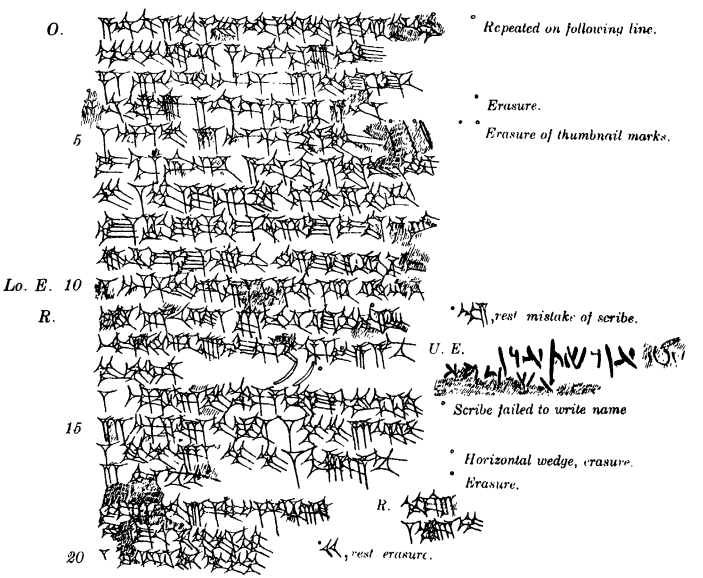

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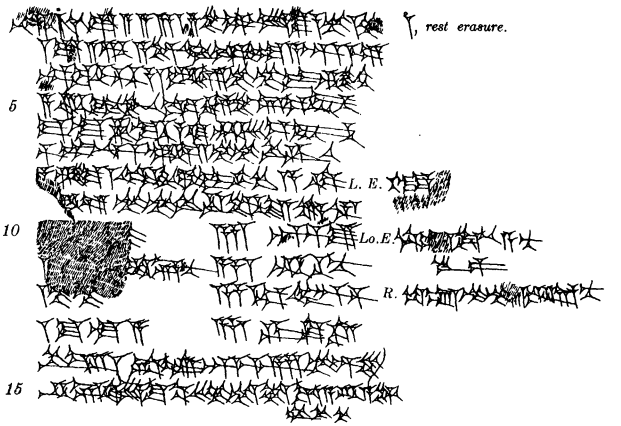

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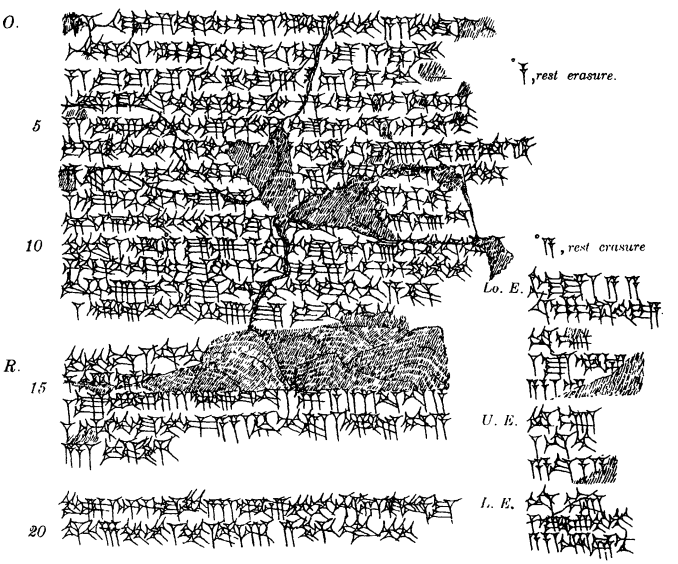

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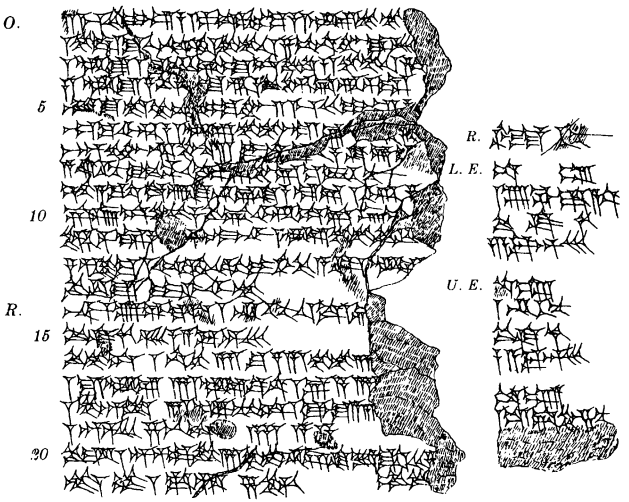

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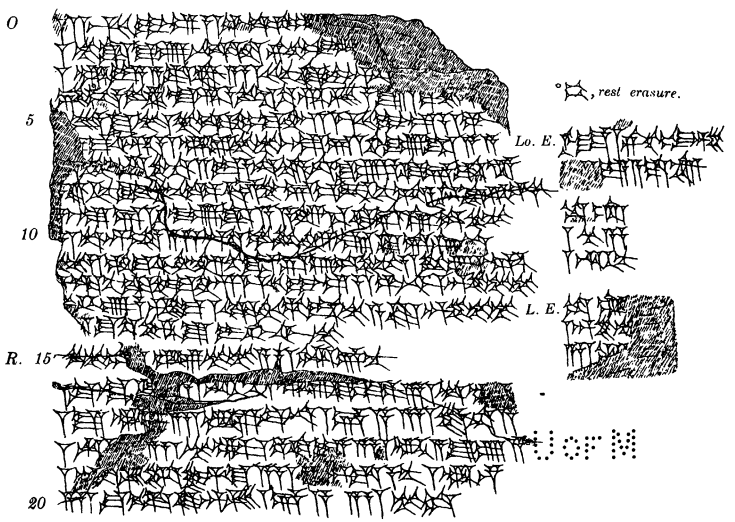

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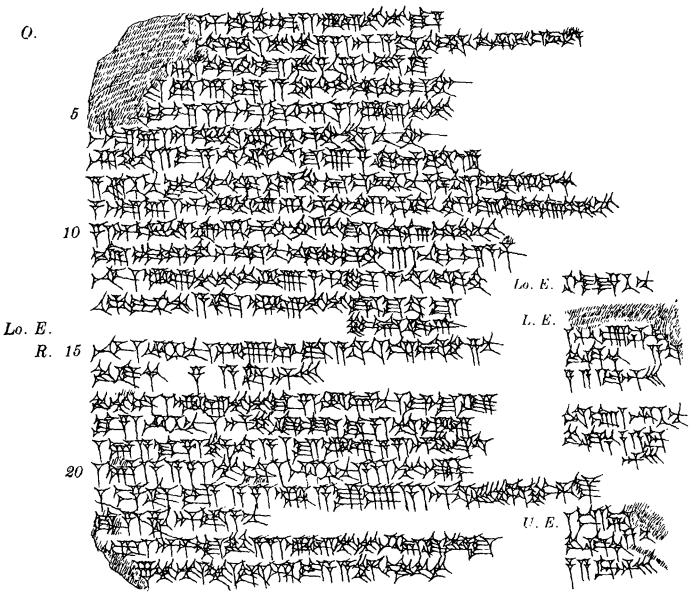

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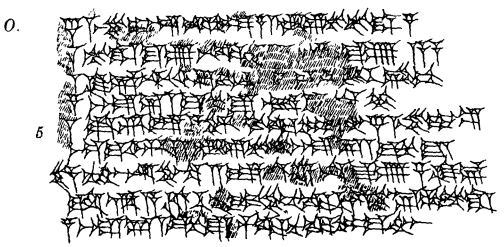

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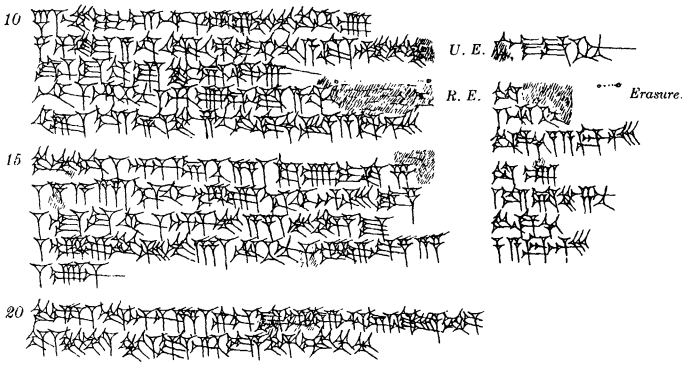

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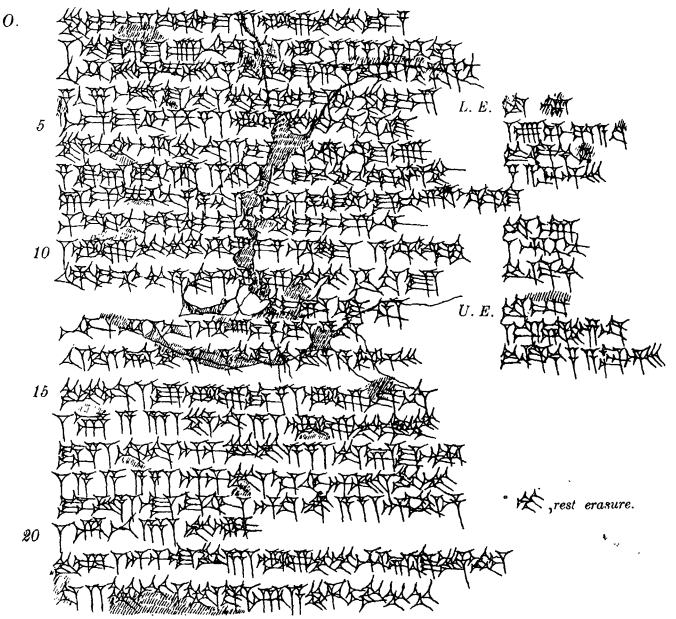

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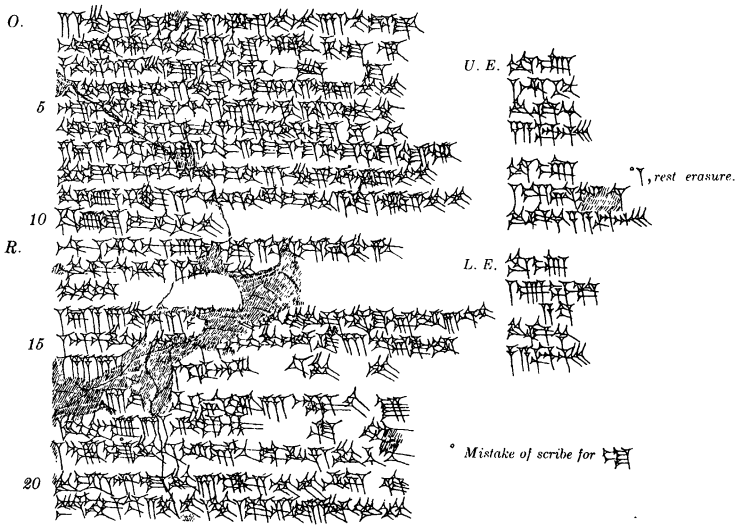

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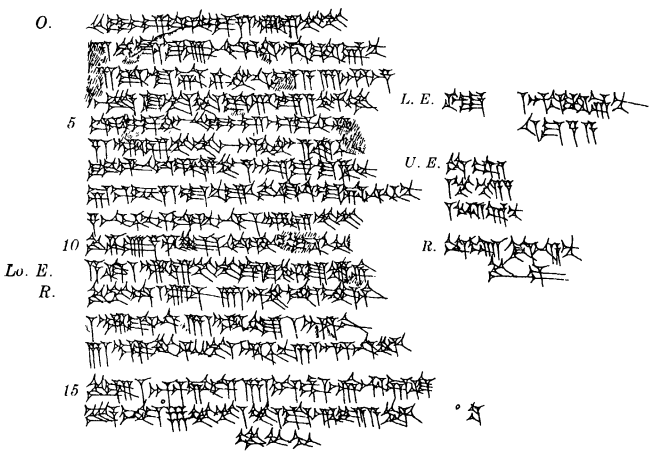

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39

O.

5

10 L. E.

15

, rest erasure.

° *Omit, mistake of scribe.*

40

O.

5

R. 10

L. E.

° *omitted by scribe.*

Erasure. *Horizontal wedge, mistake*

omitted. *omitted.*

Repeated on li. 1b.

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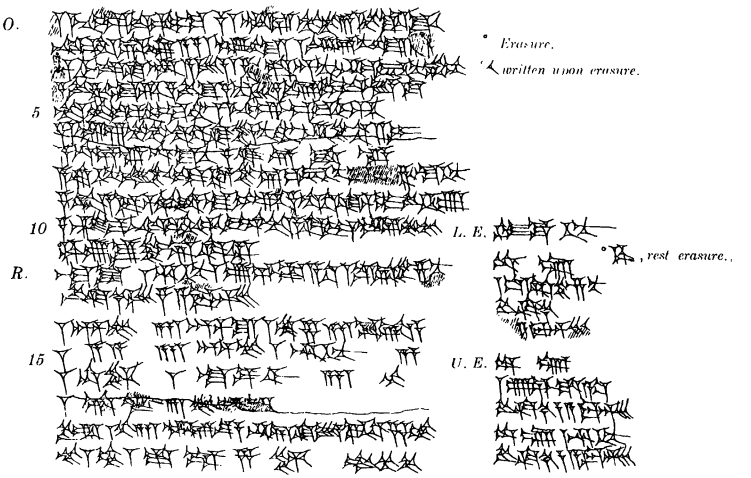

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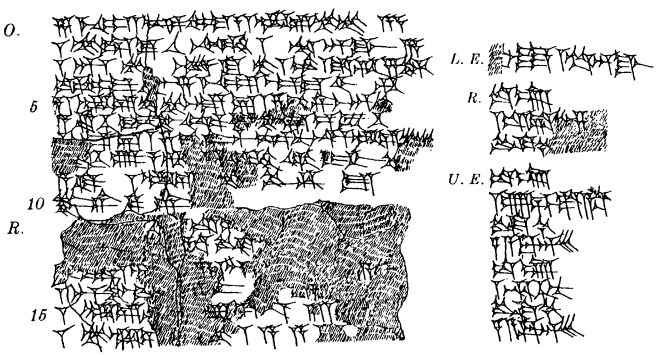

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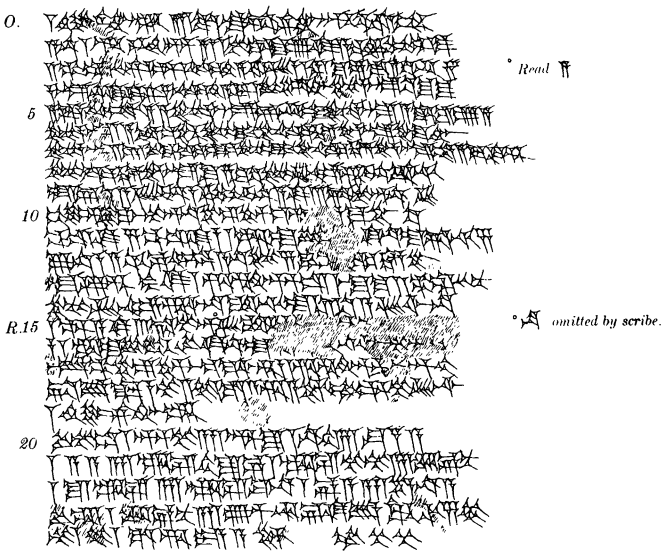

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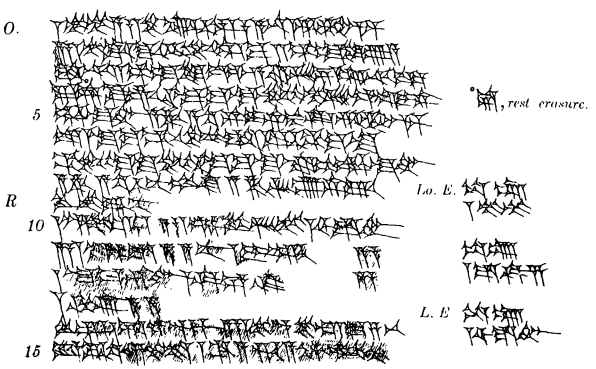

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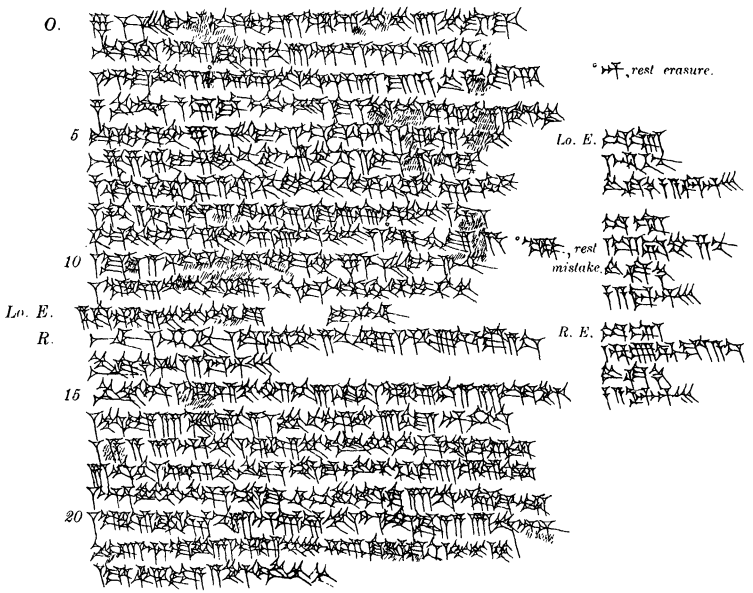

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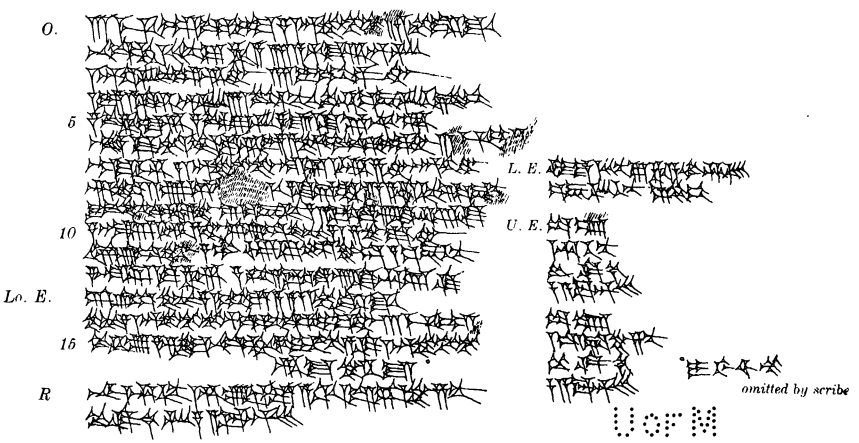

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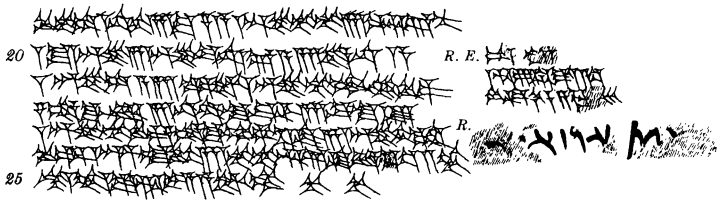

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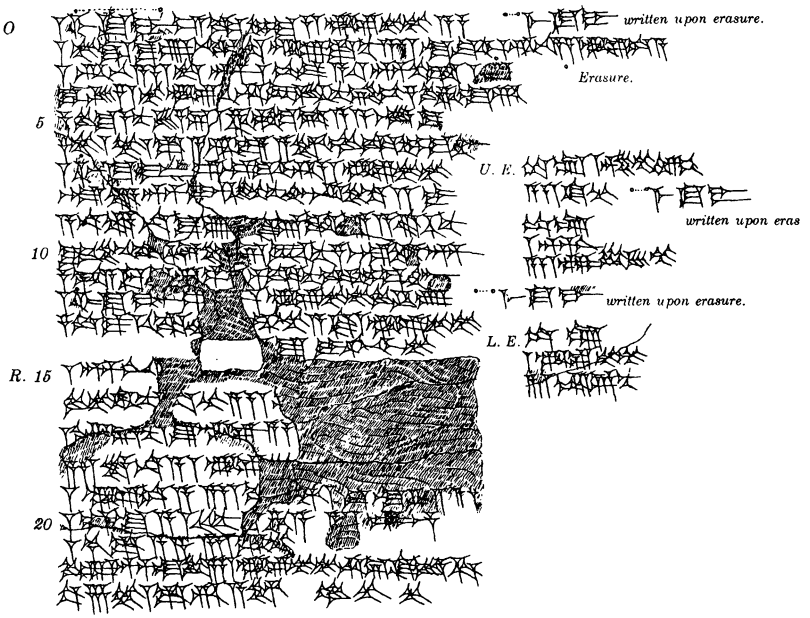

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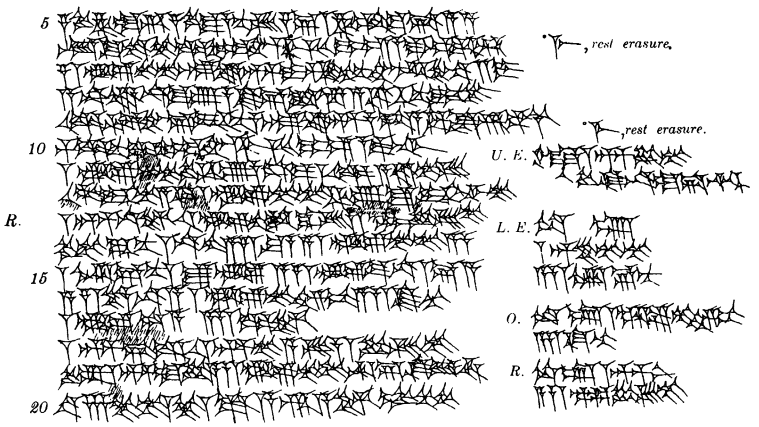

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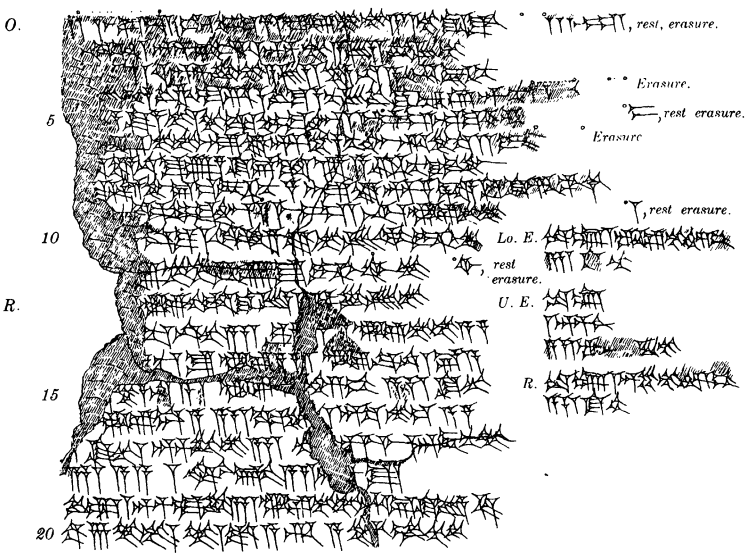

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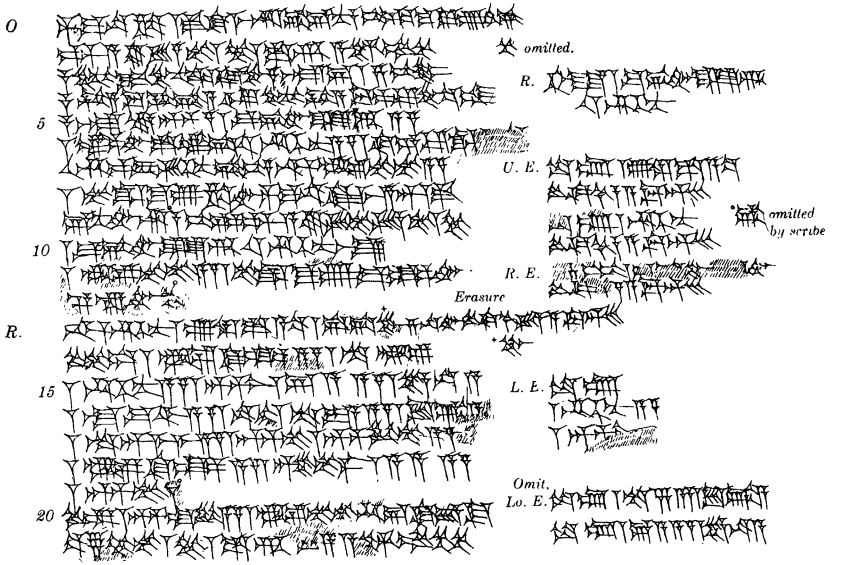

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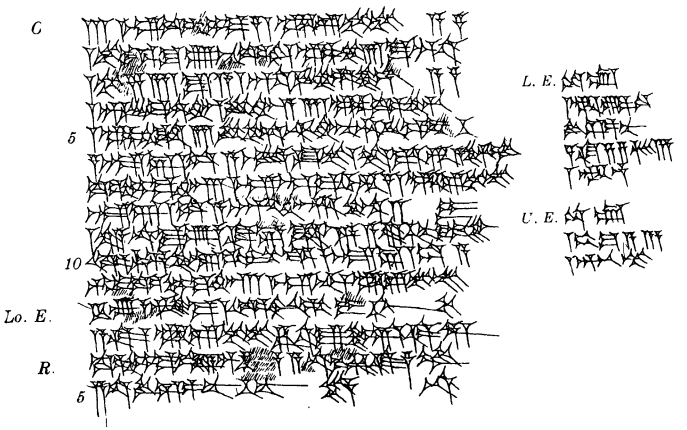

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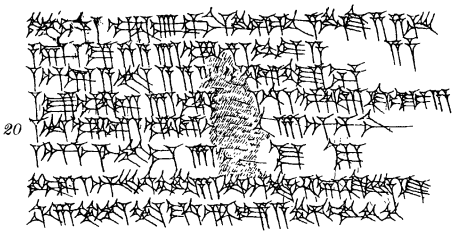

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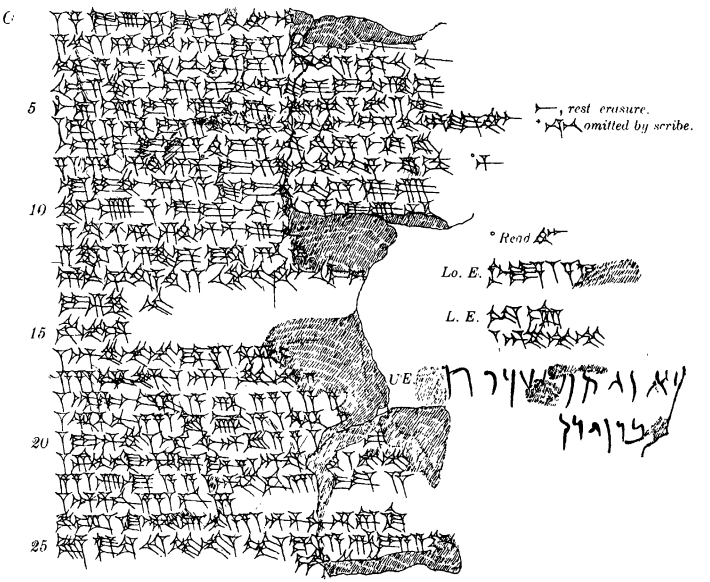

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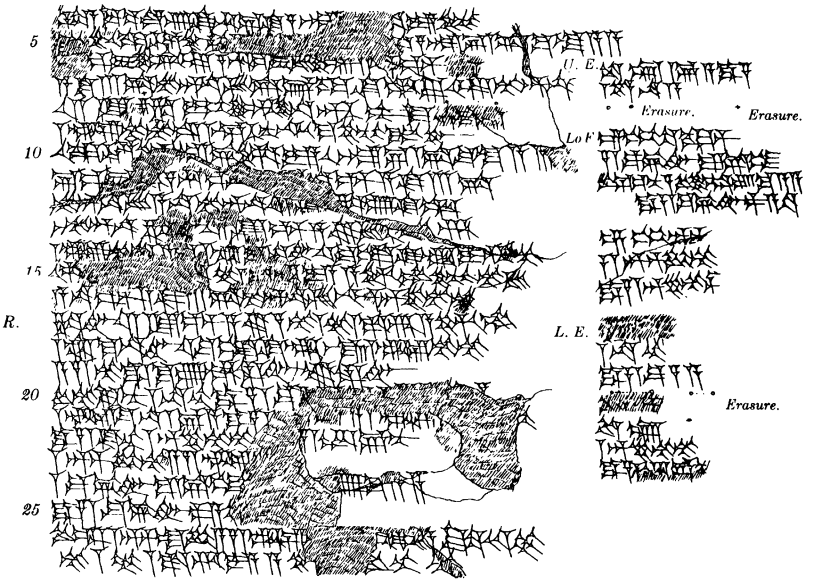

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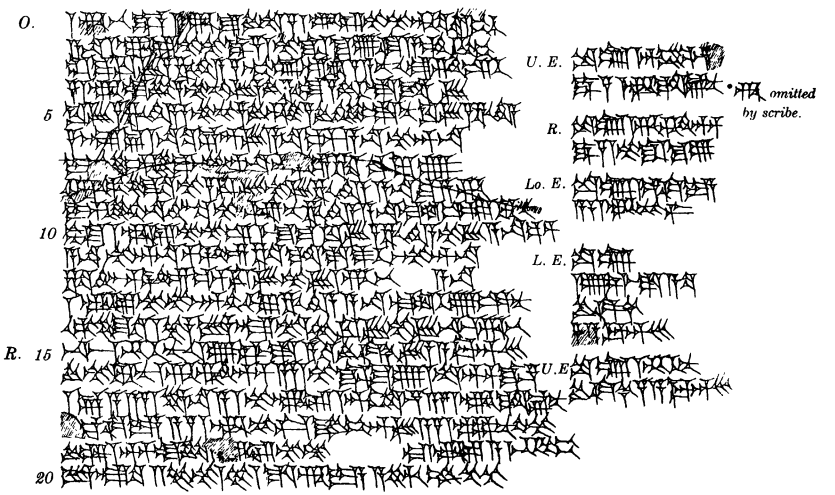

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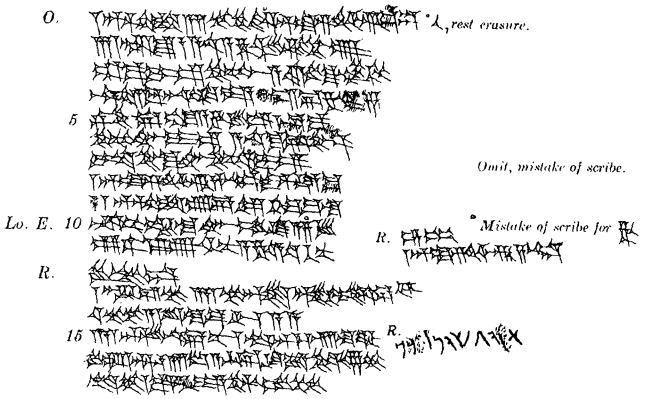

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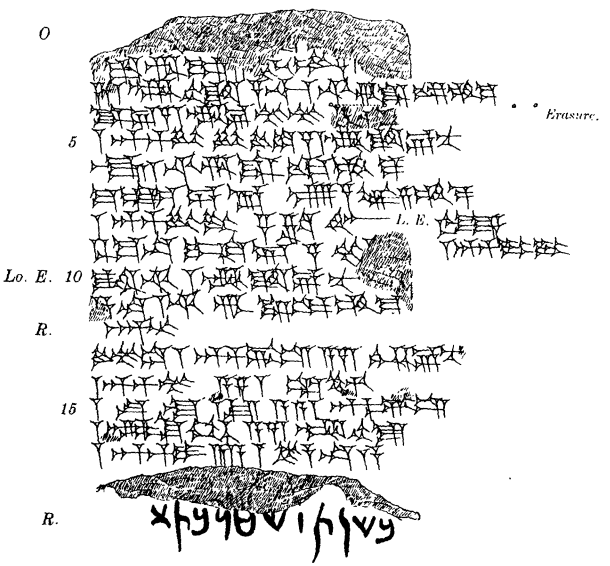

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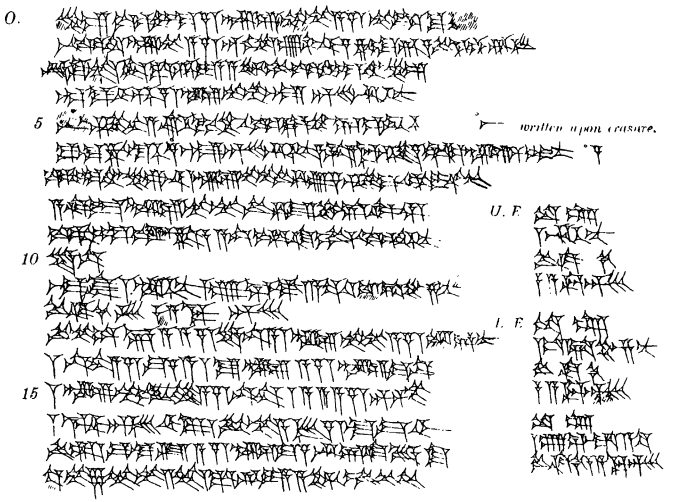

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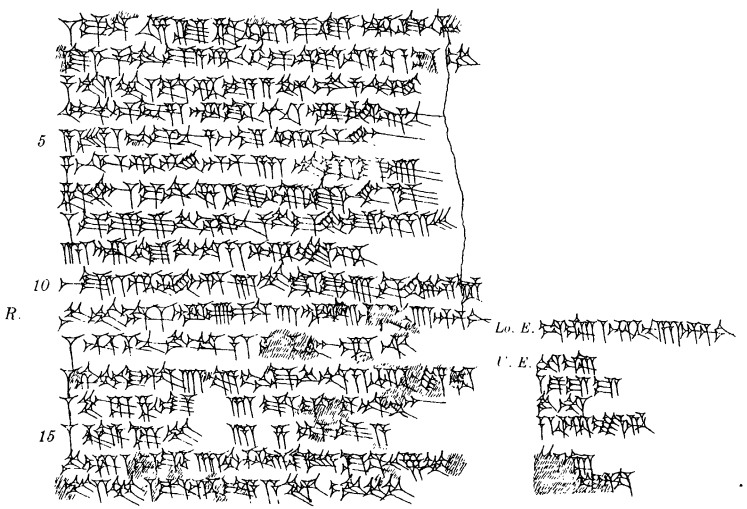

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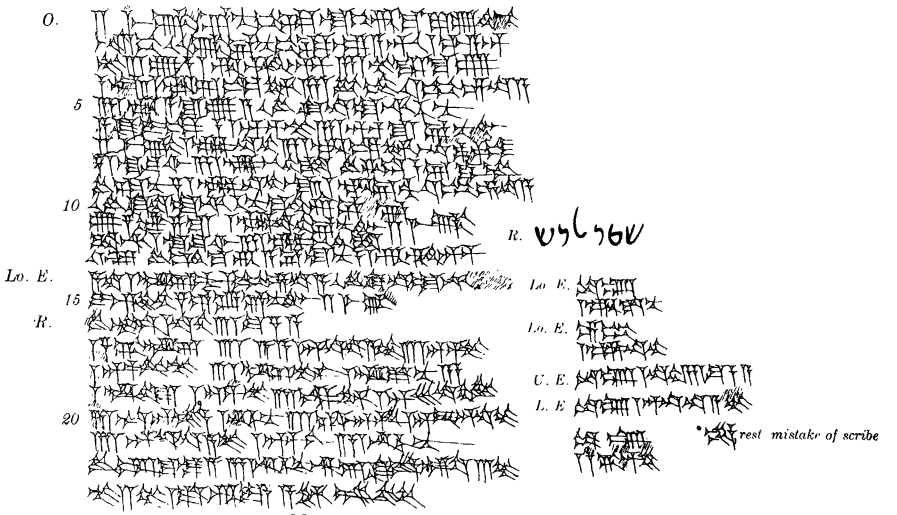

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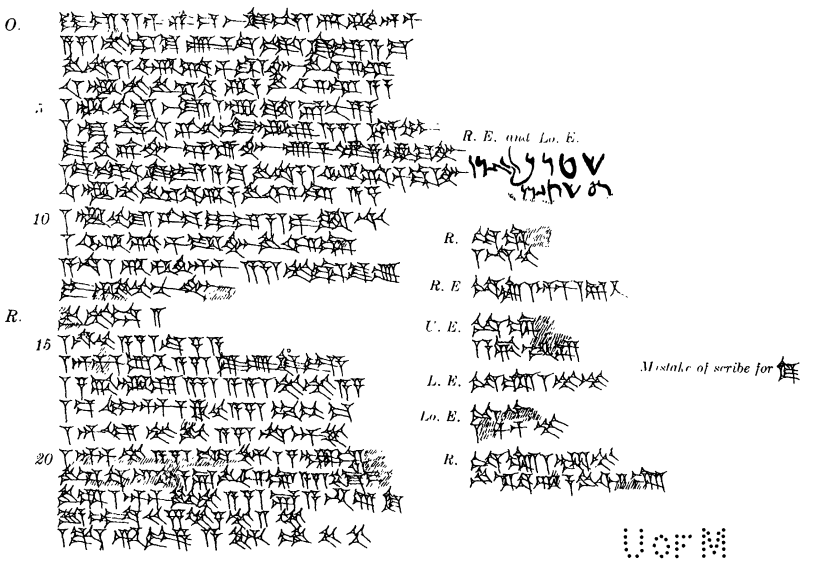

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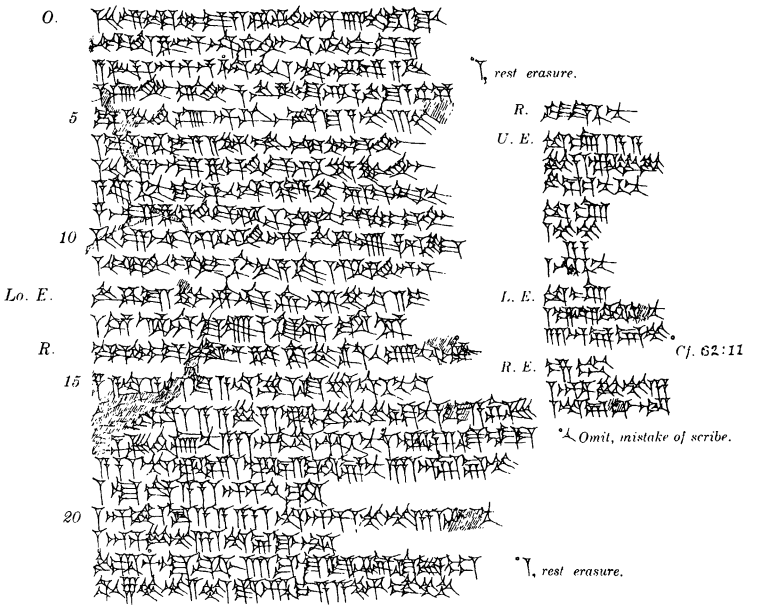

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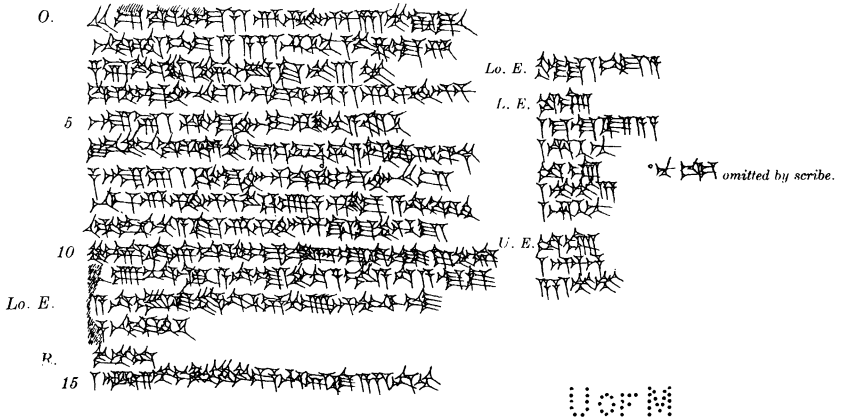

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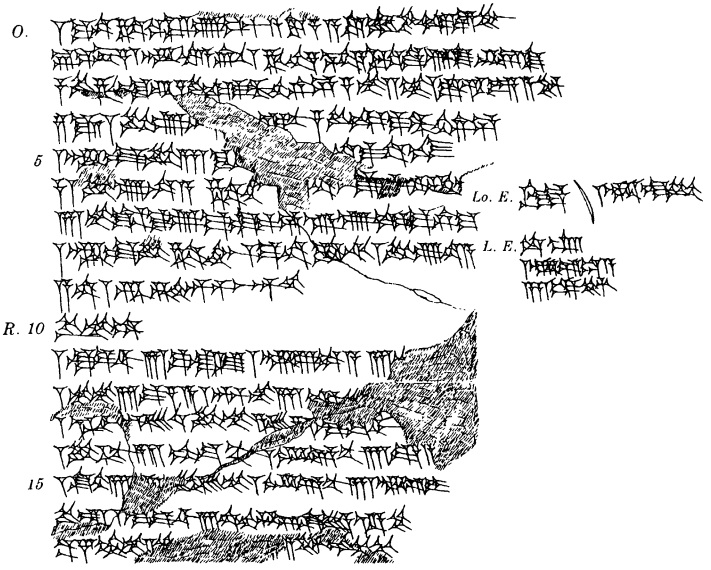

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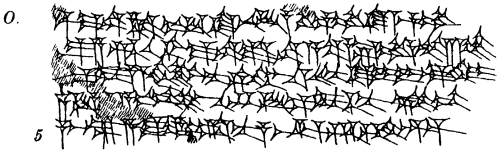

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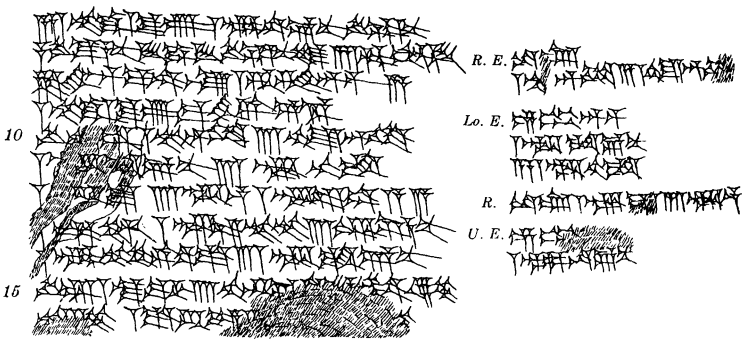

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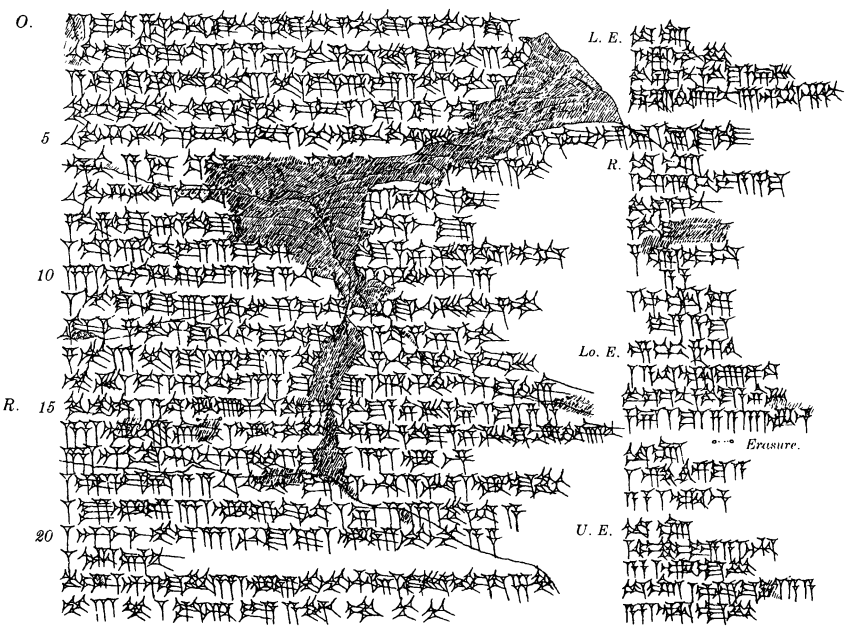

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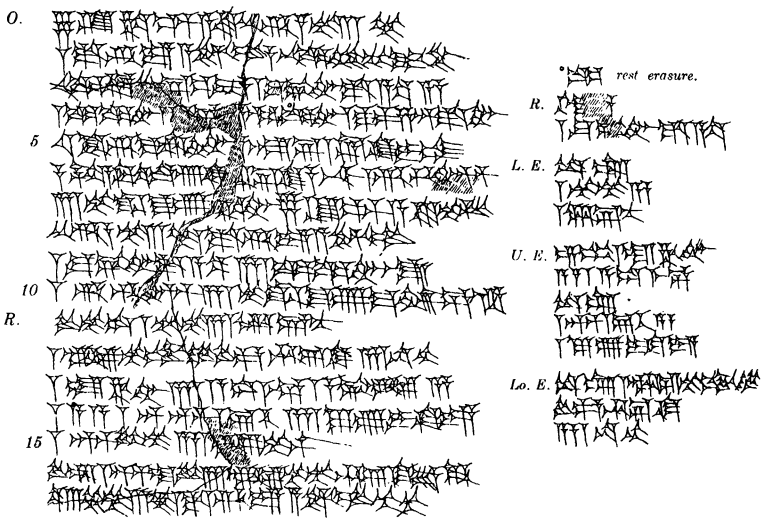

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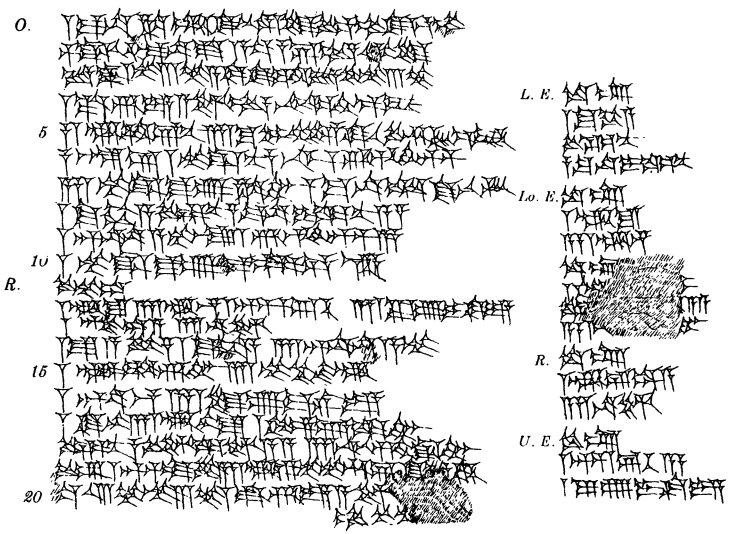

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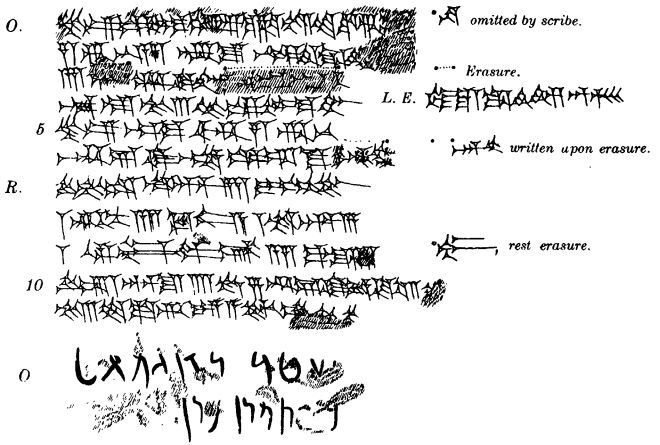

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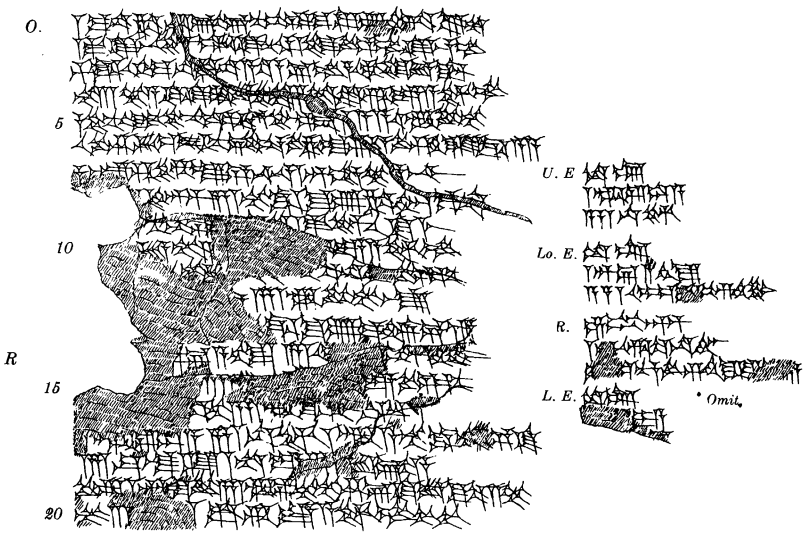

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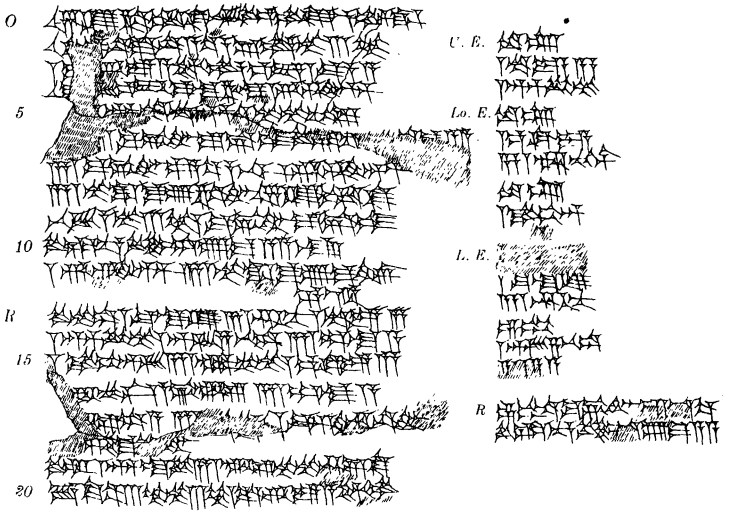

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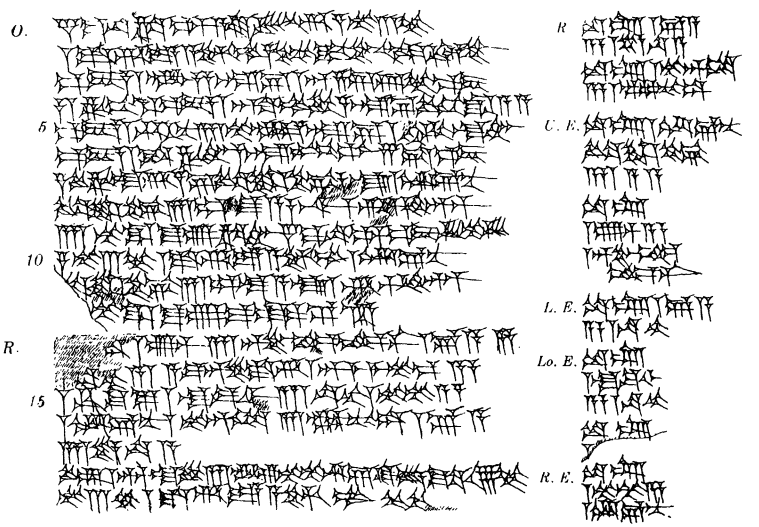

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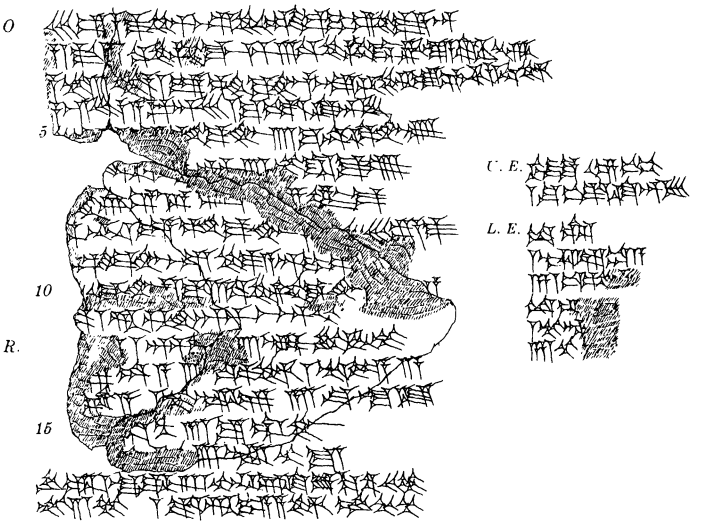

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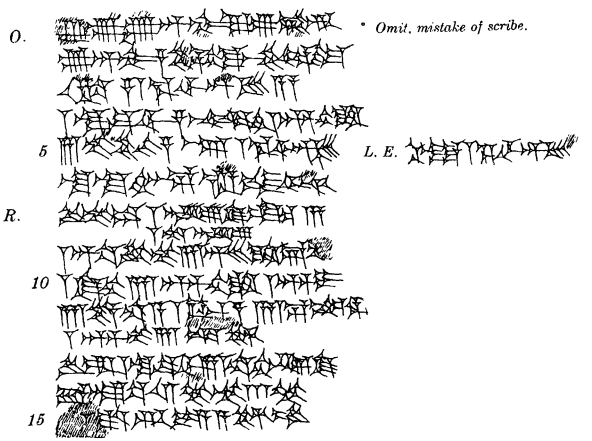

* Omit, mistake of scribe.

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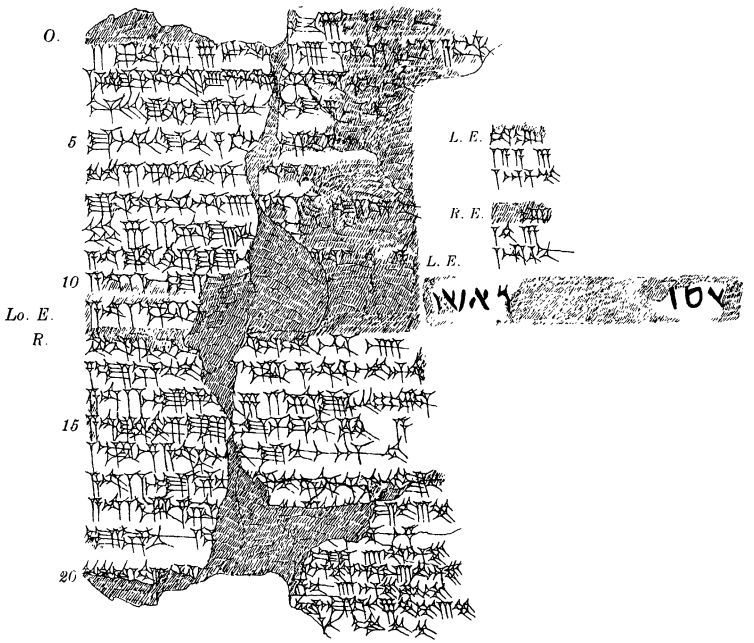

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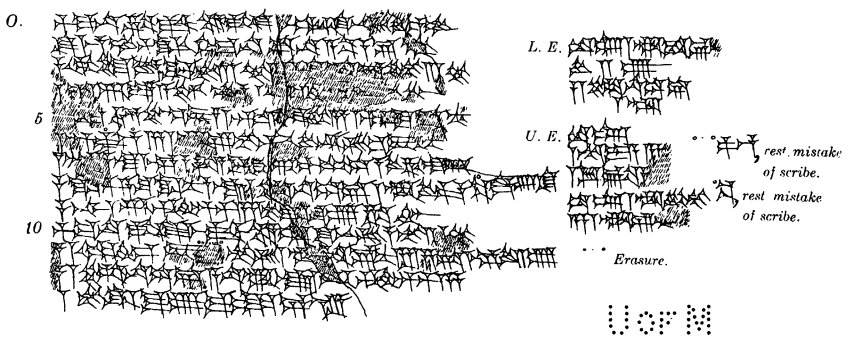

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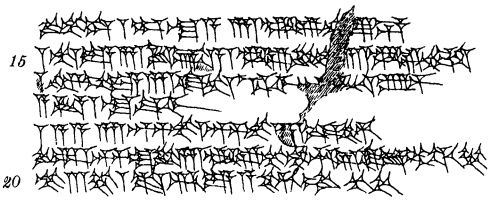

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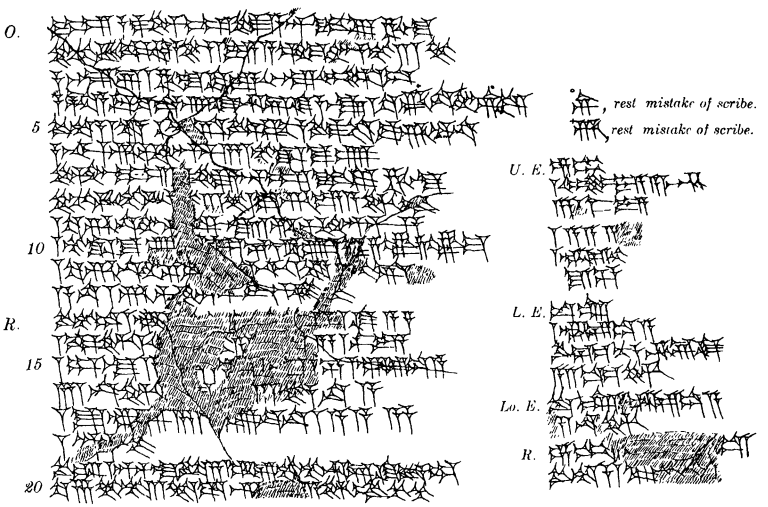

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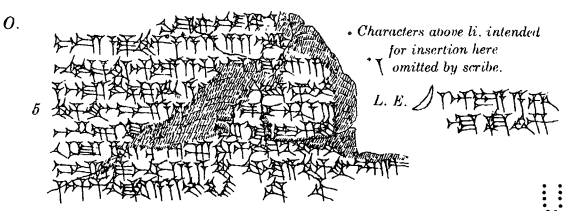

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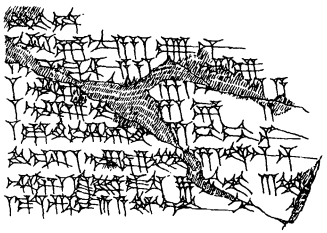

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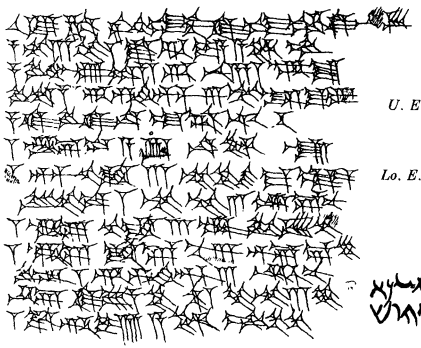

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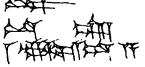

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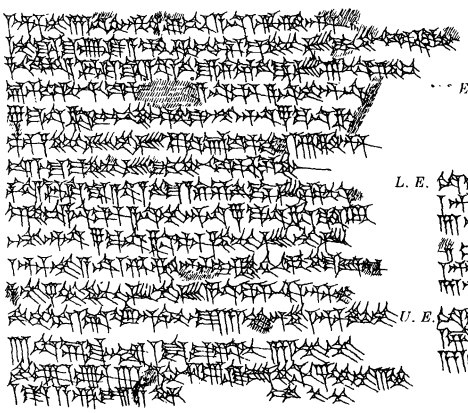

Erasure.

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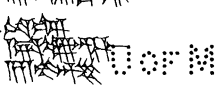

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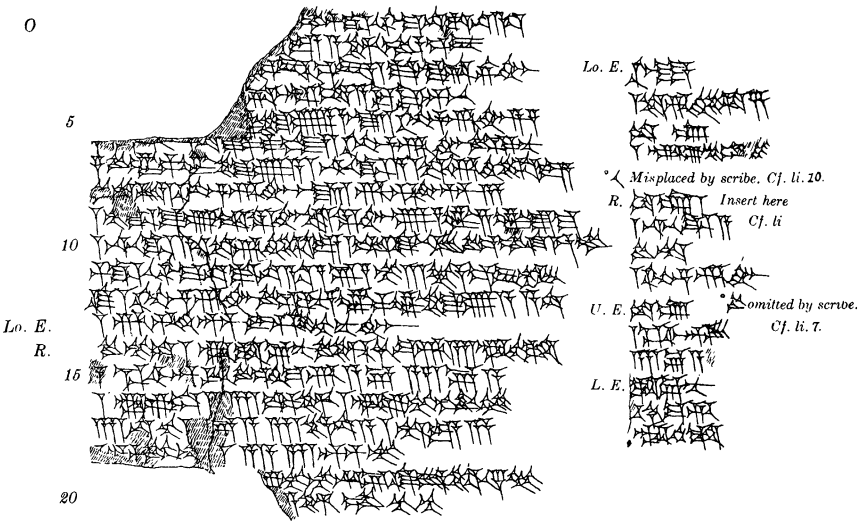

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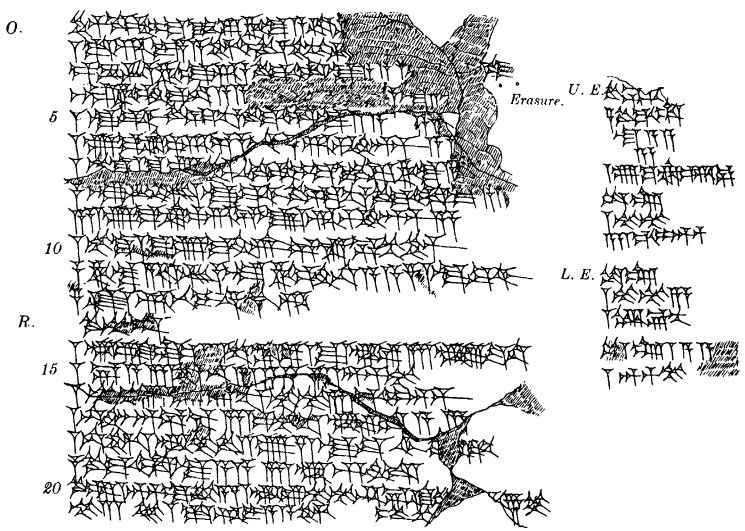

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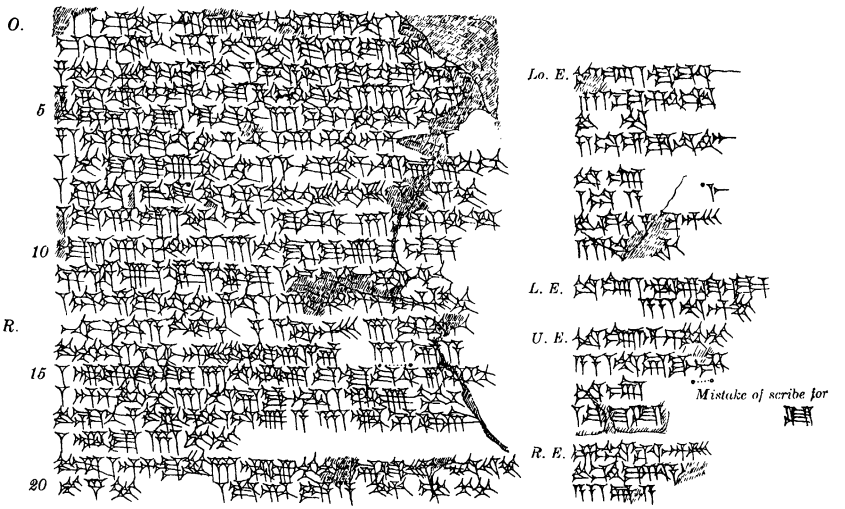

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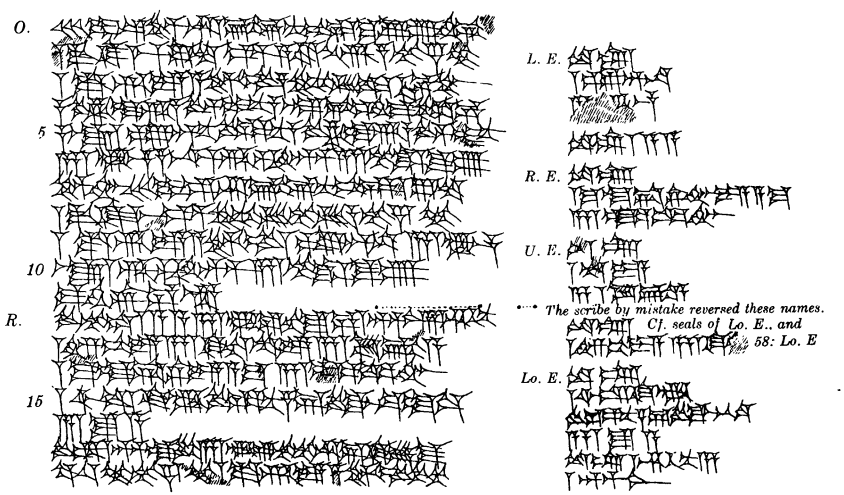

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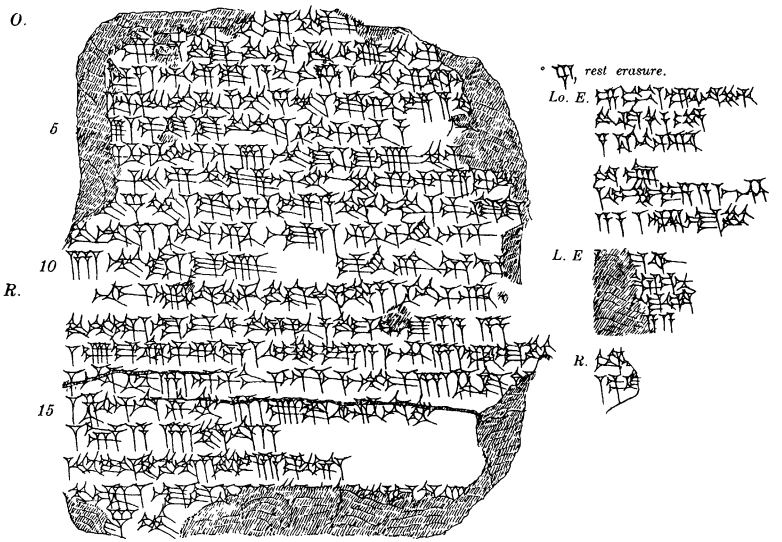

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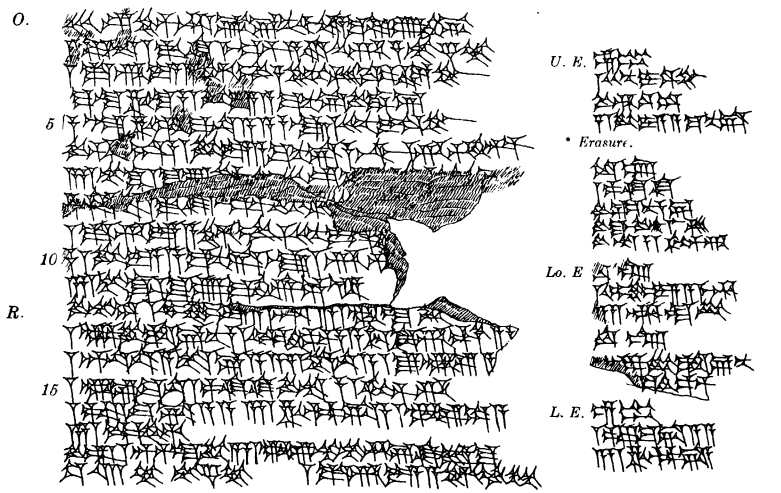

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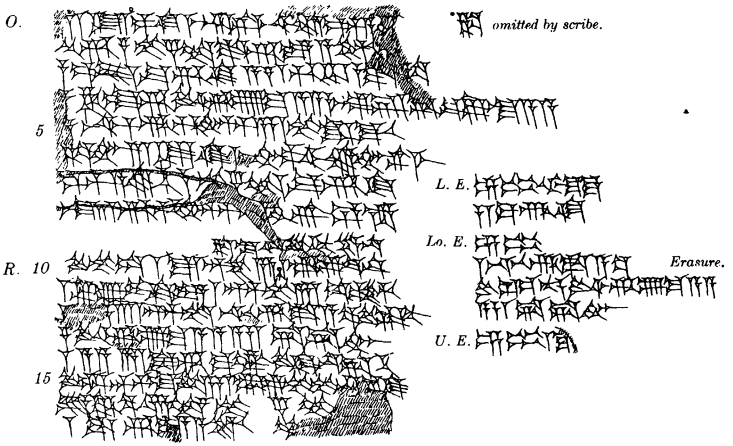

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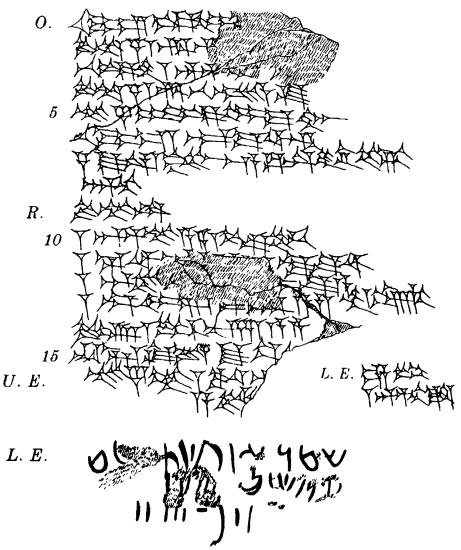

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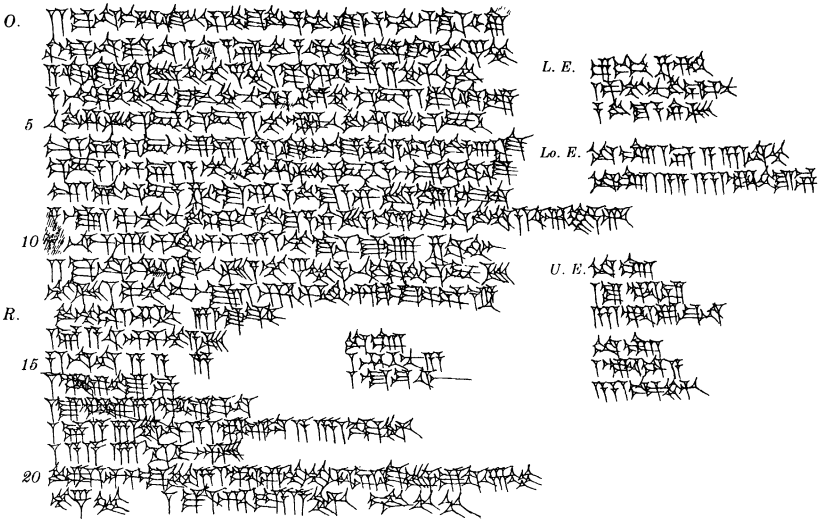
88



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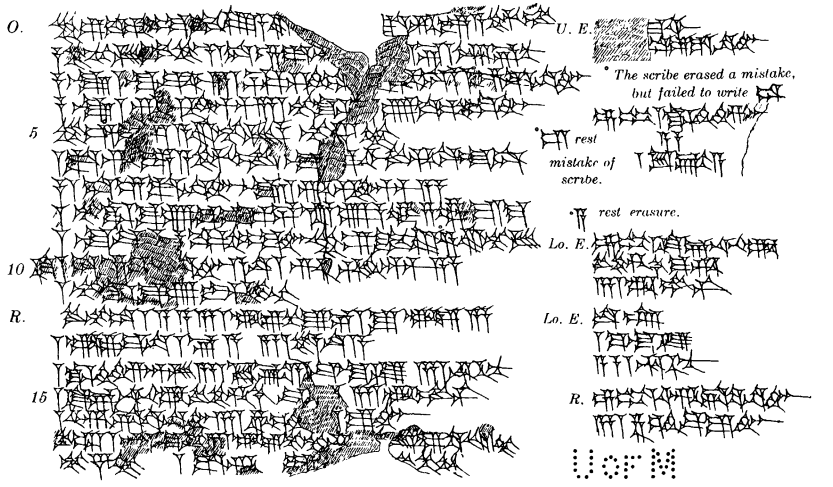

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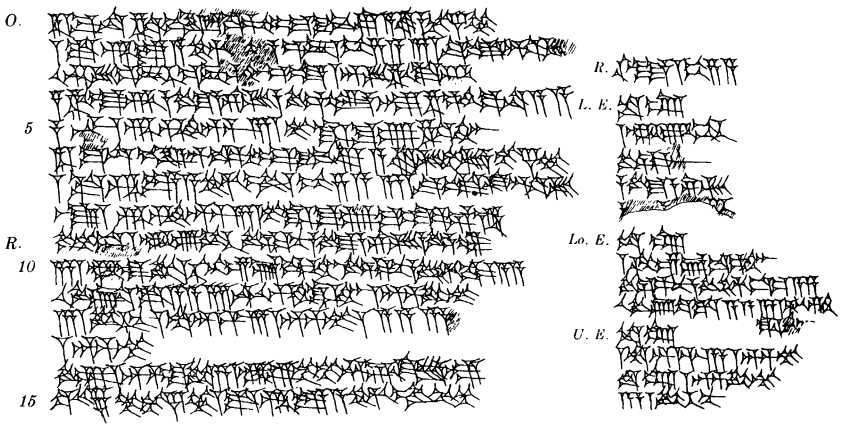

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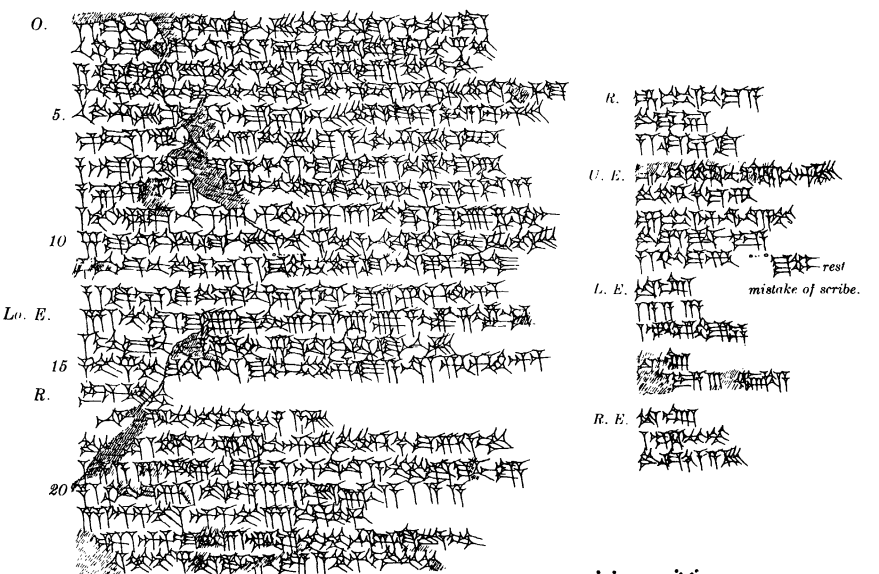

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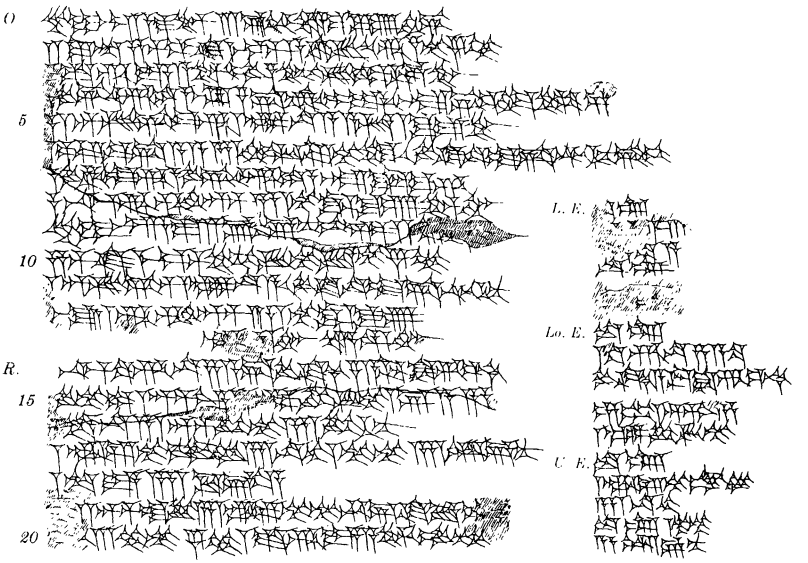

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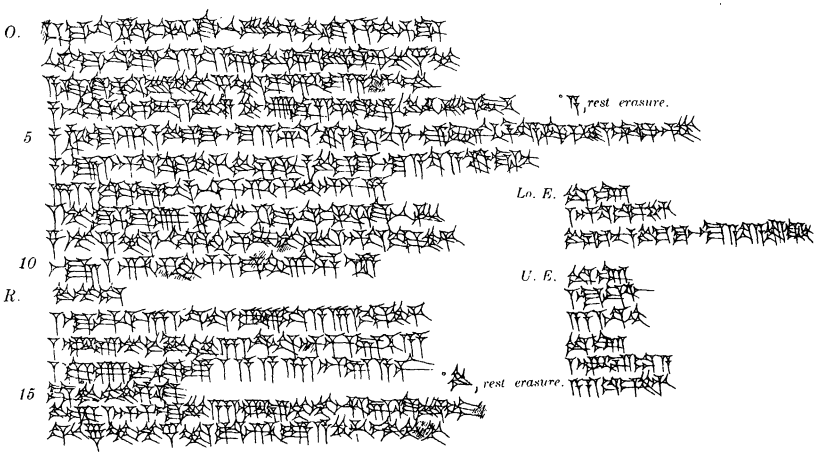

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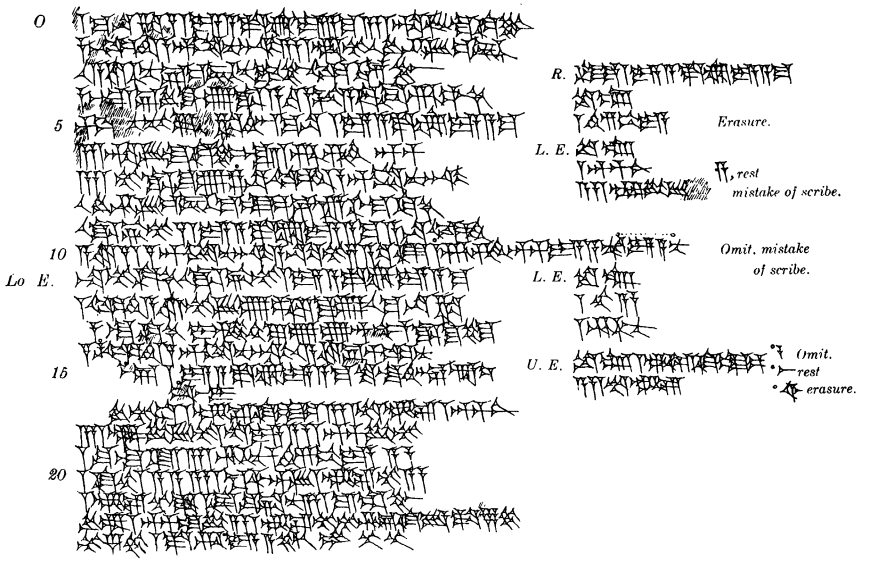

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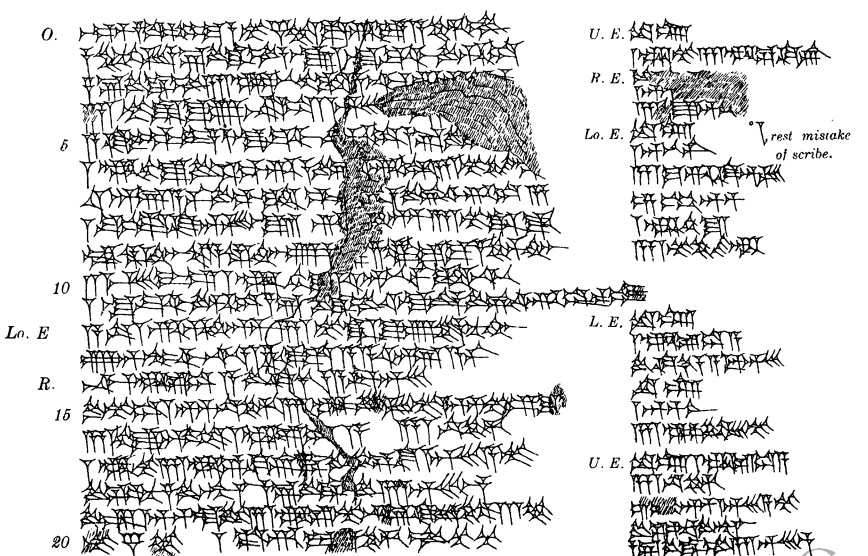

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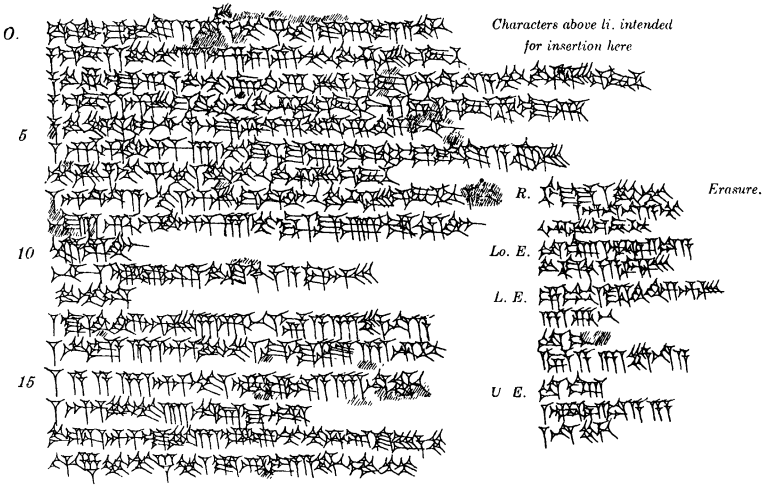

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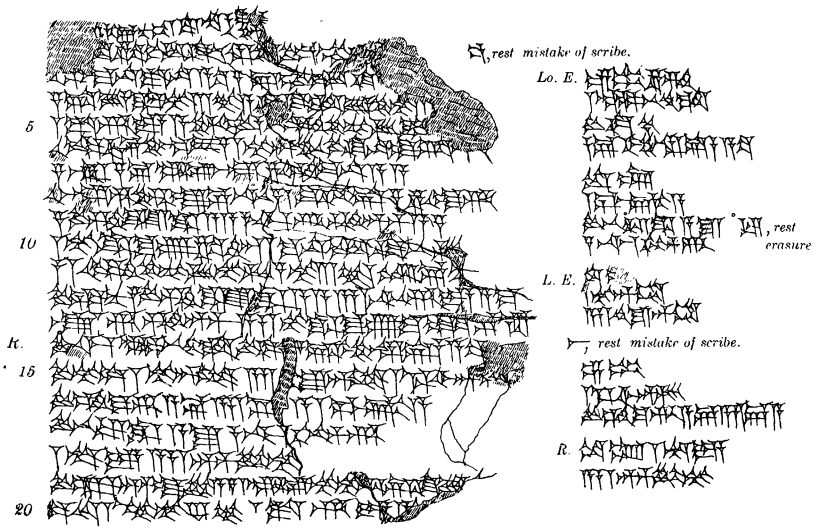

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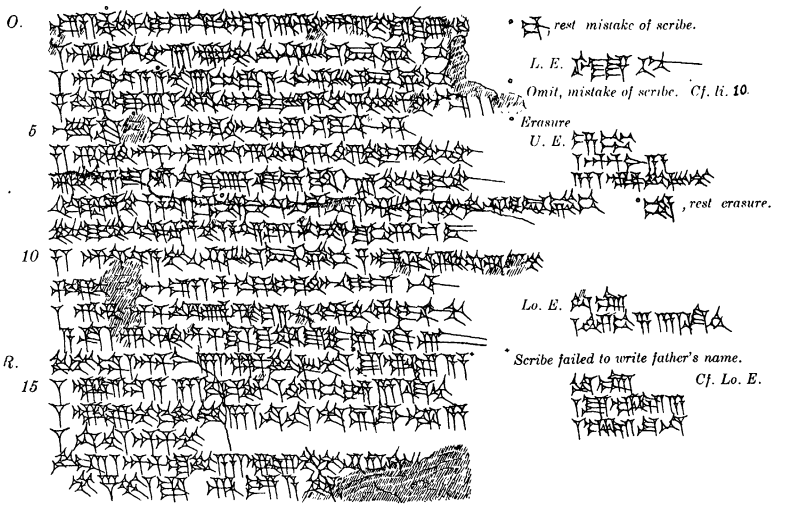

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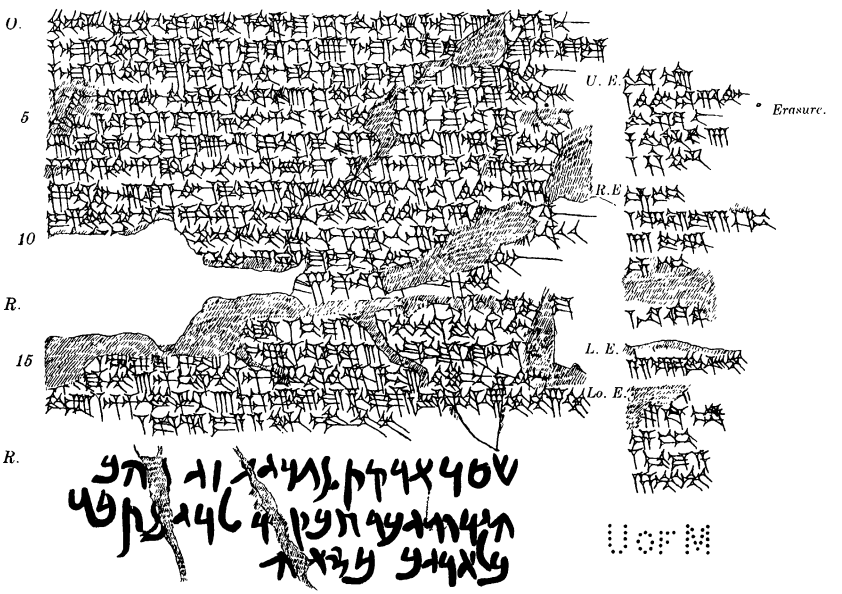

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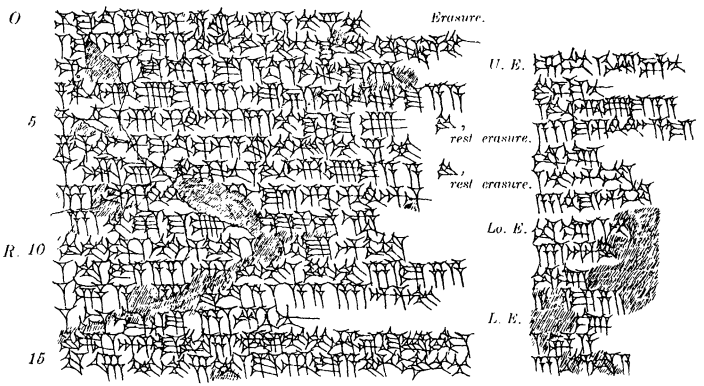

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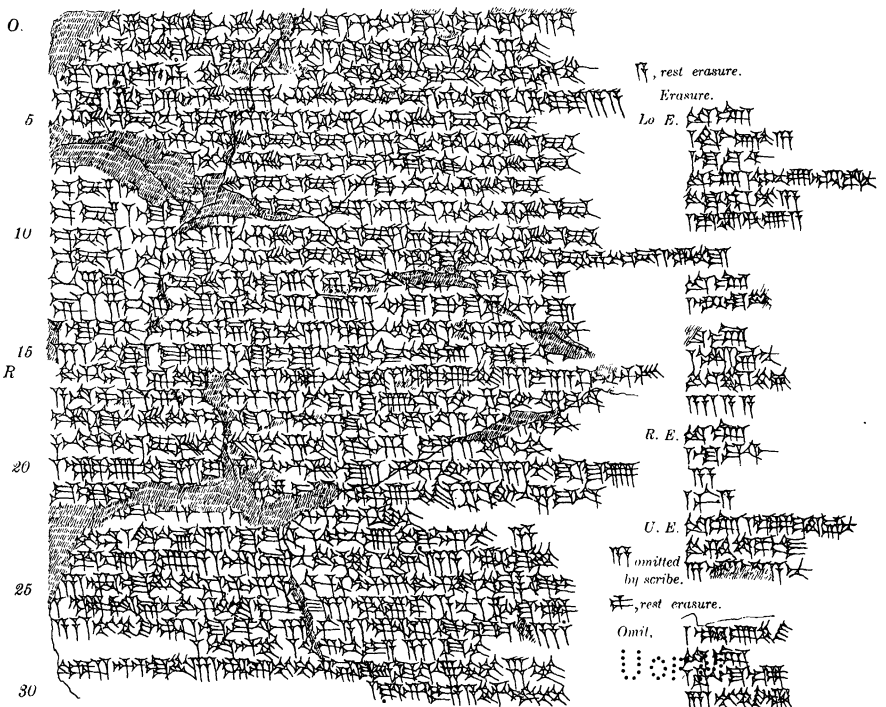

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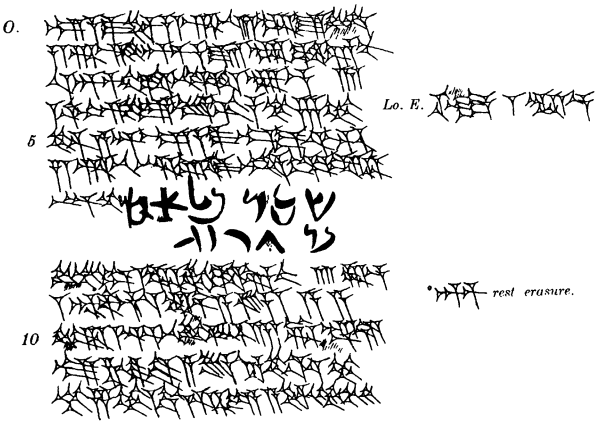

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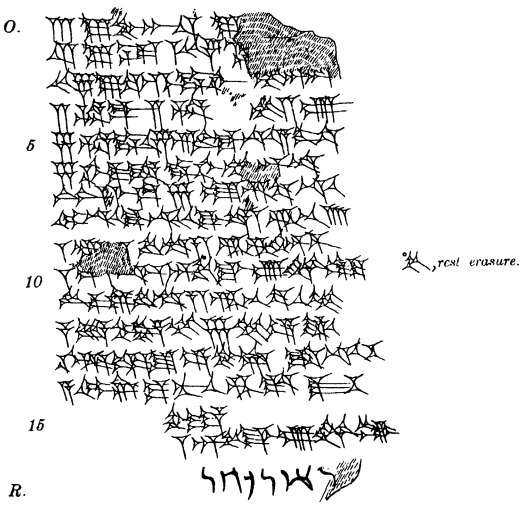

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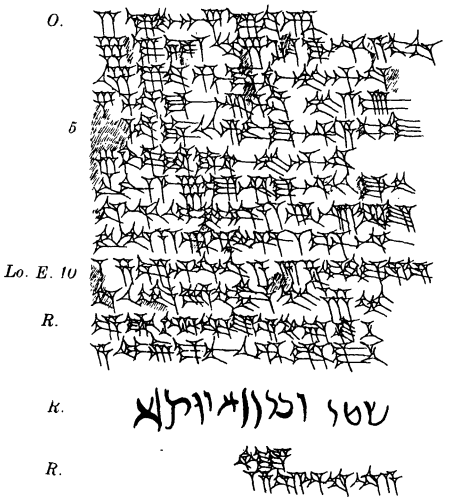

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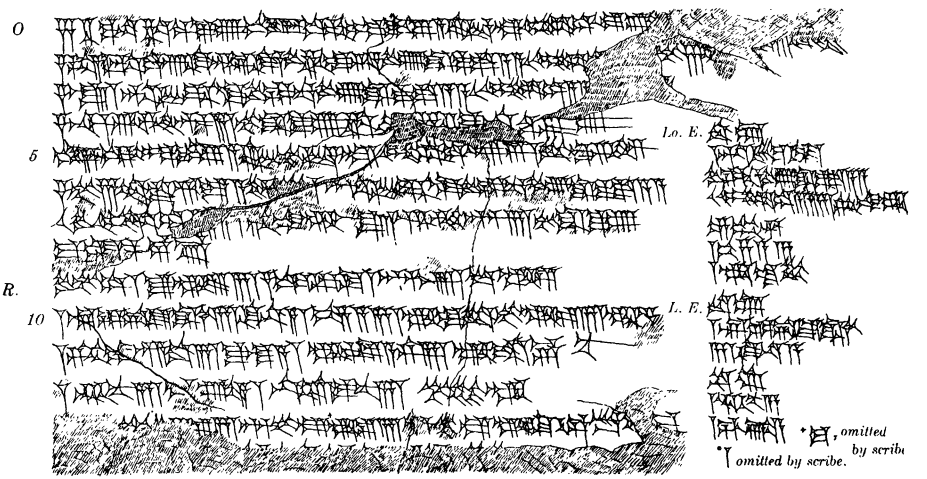

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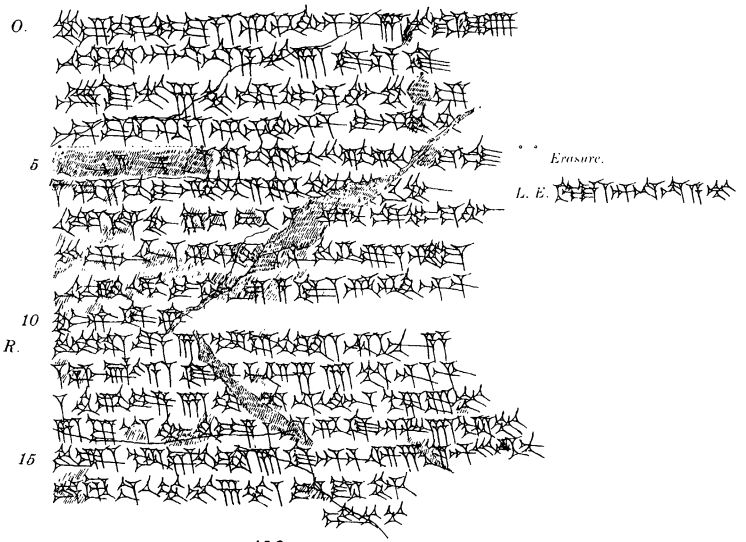

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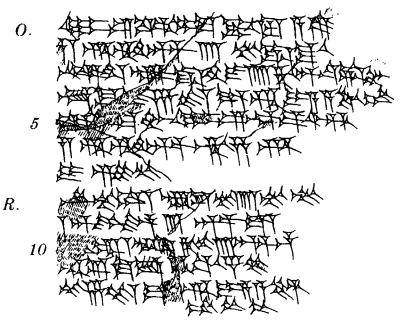

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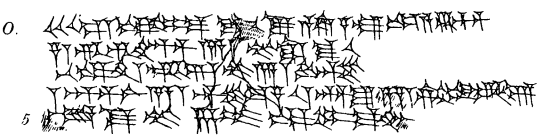

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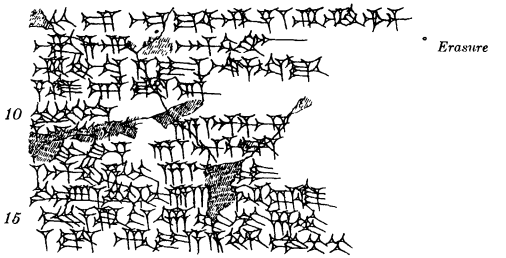

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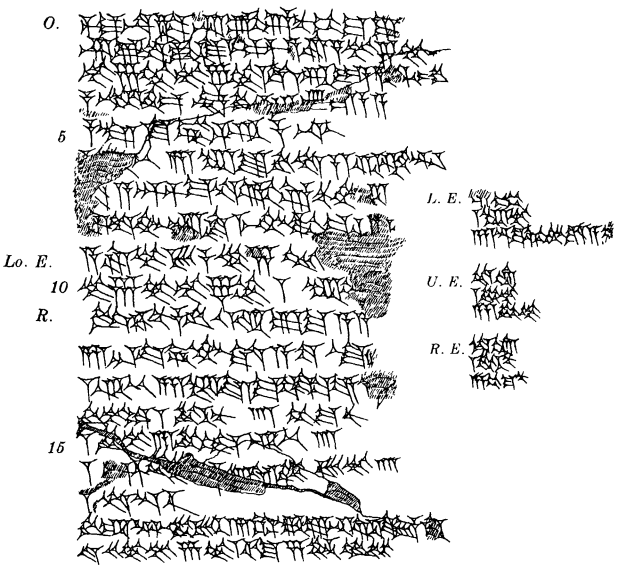

112

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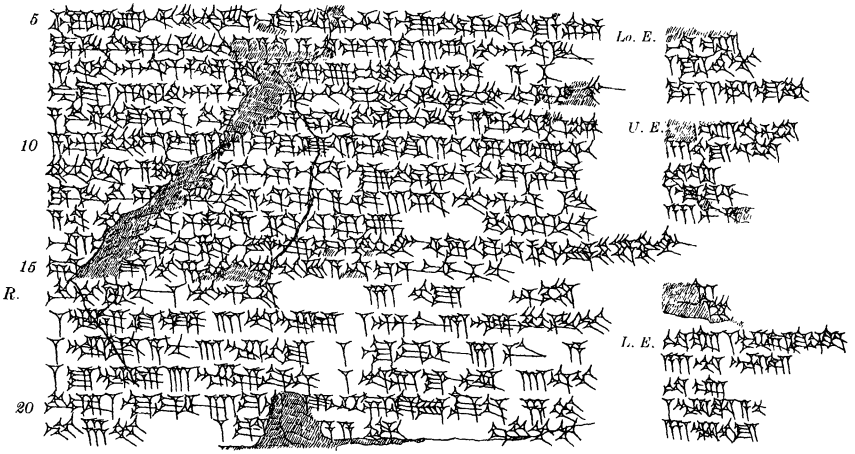

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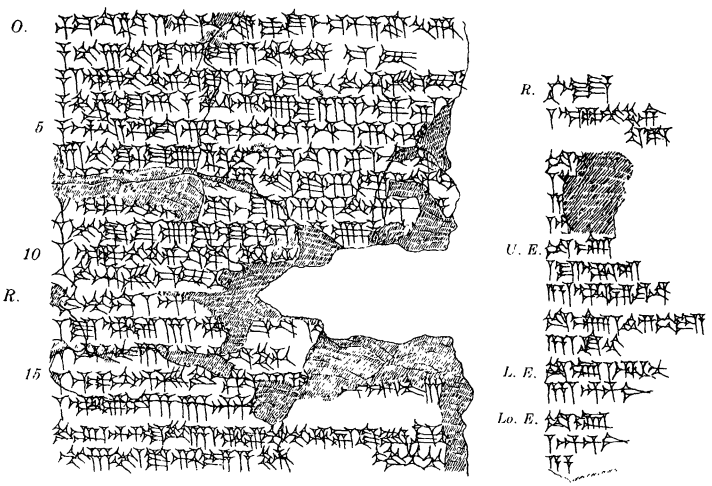

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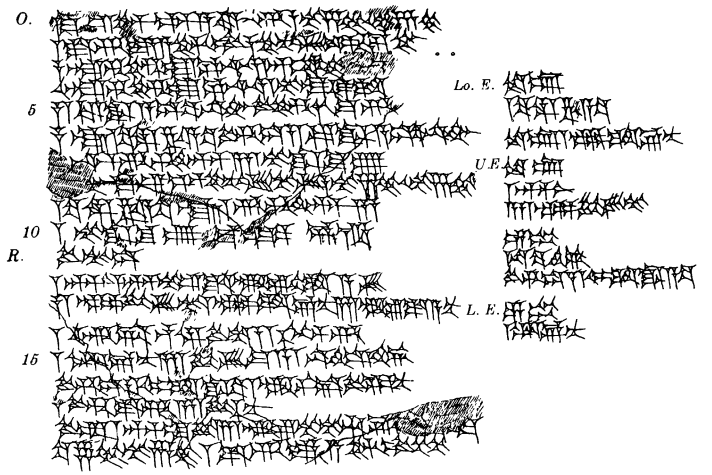
114



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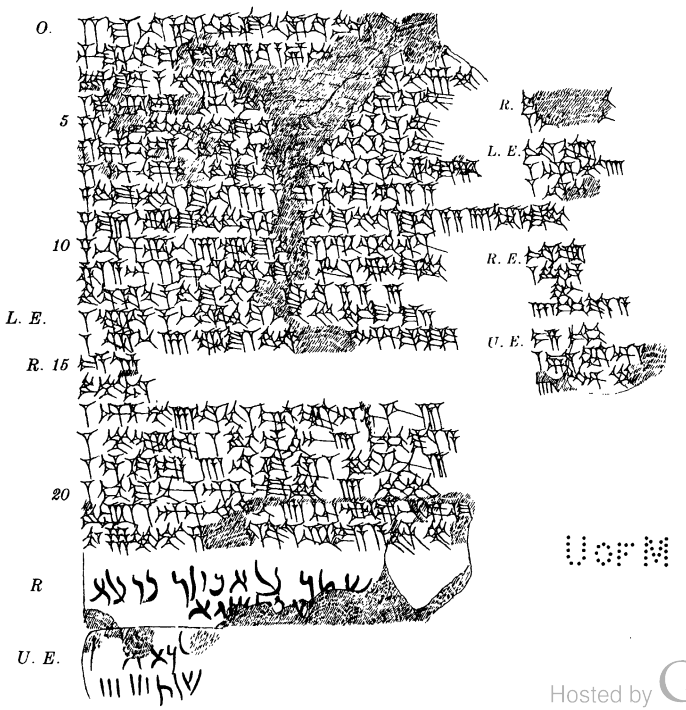

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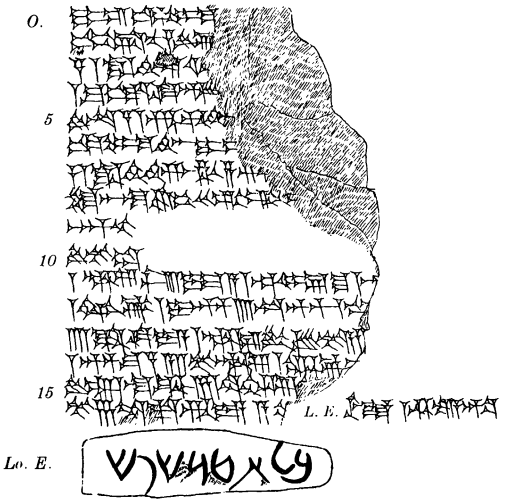

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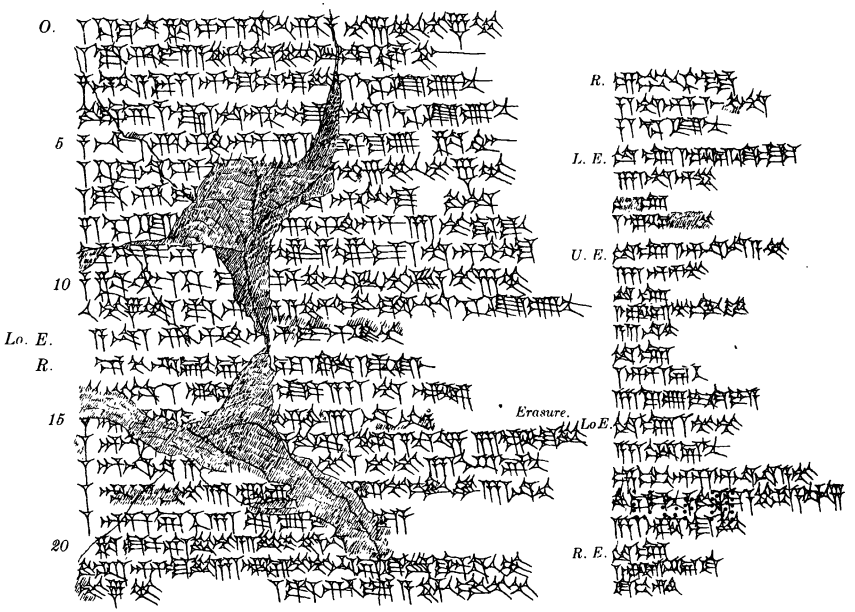

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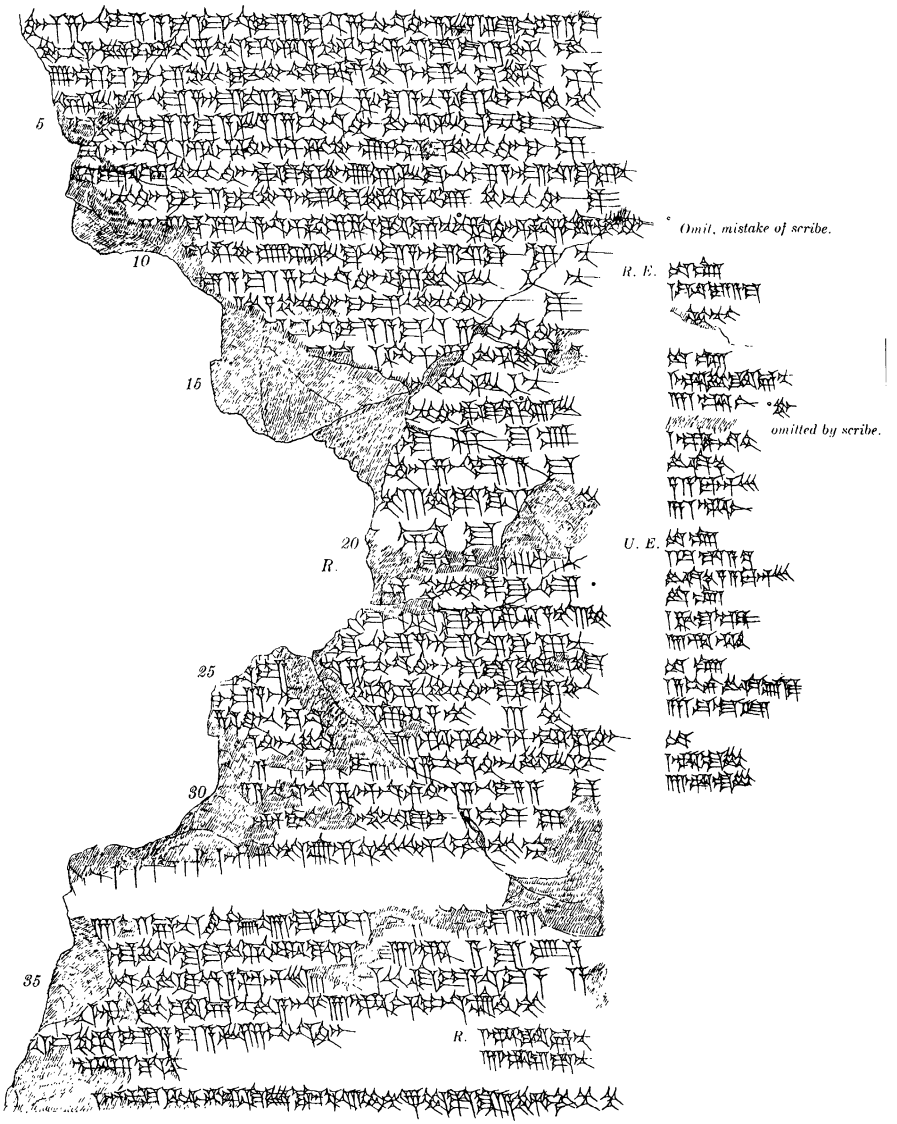

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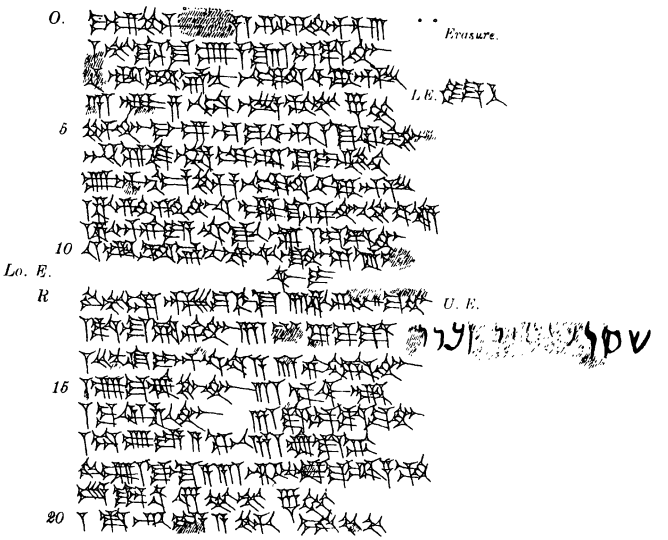

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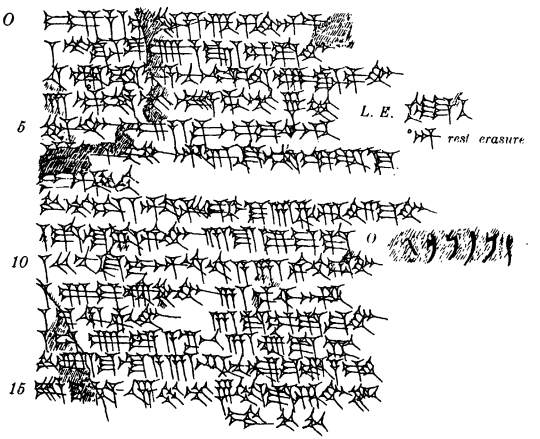

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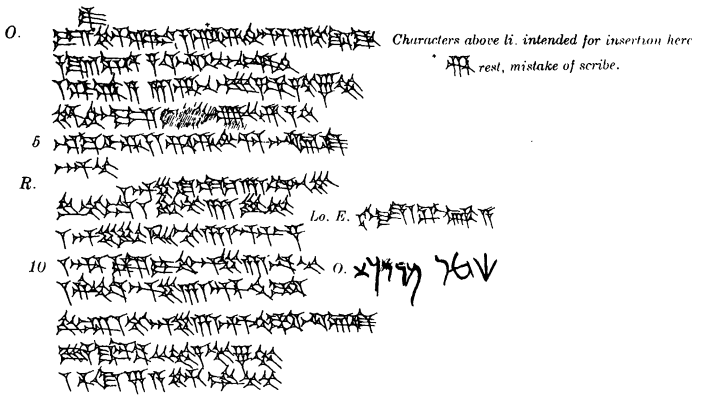

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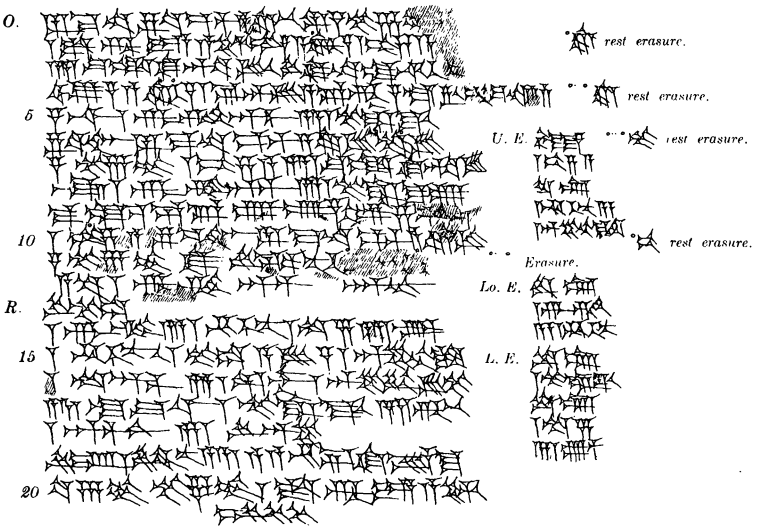

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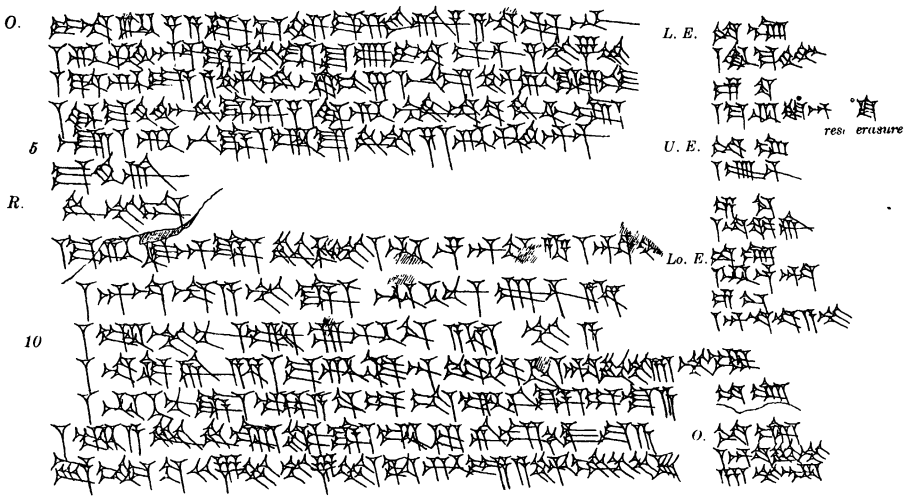

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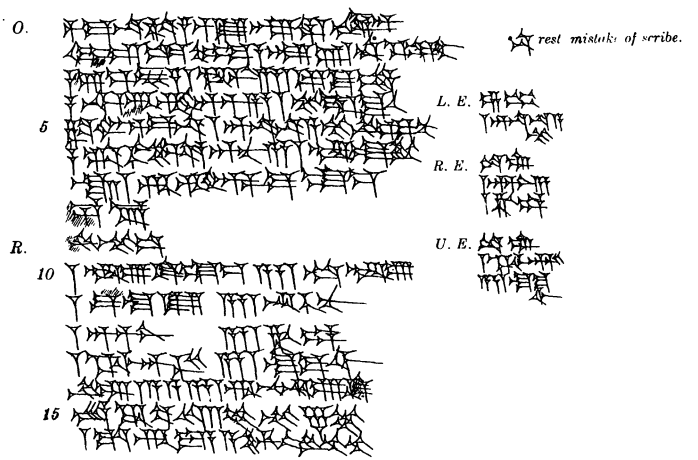

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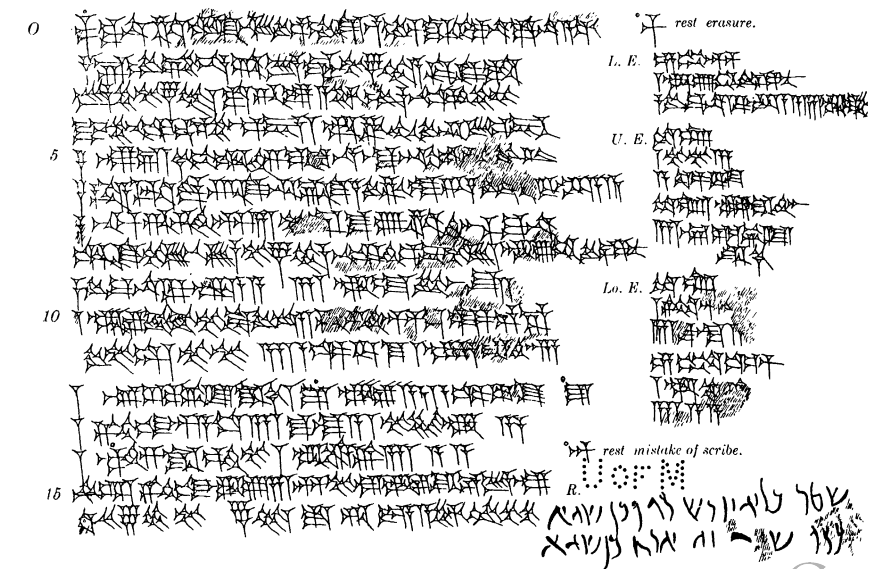

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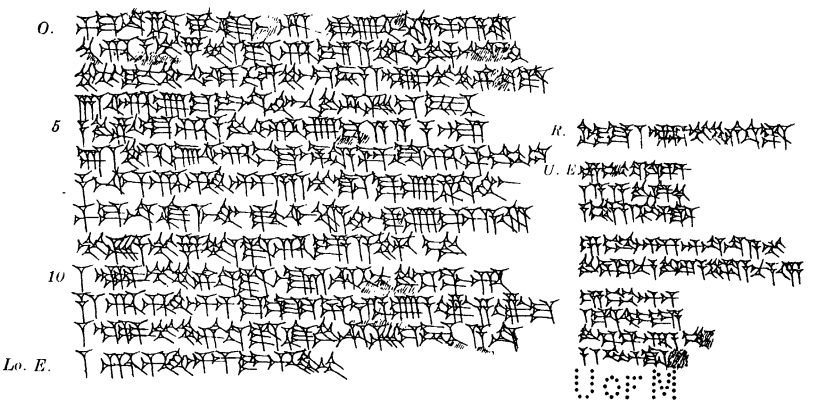

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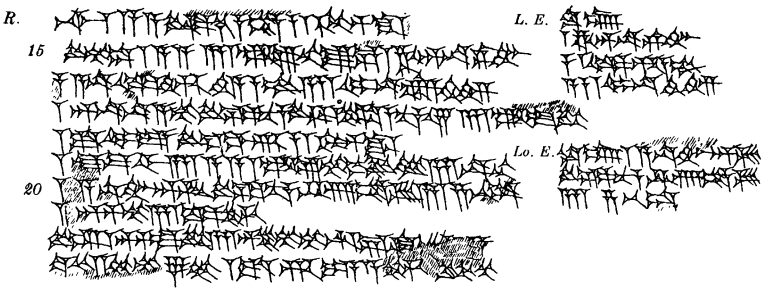

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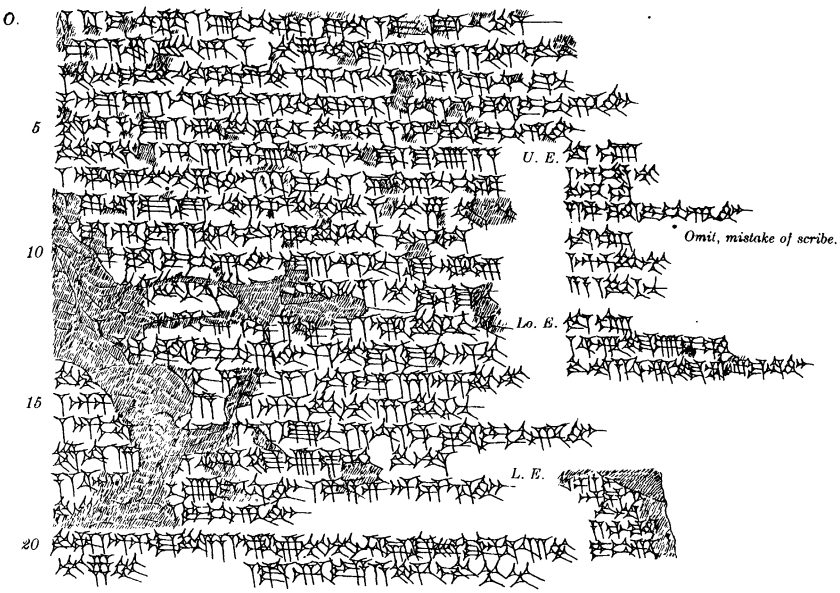

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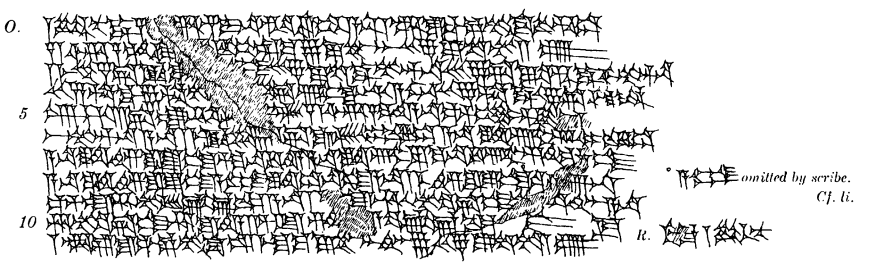

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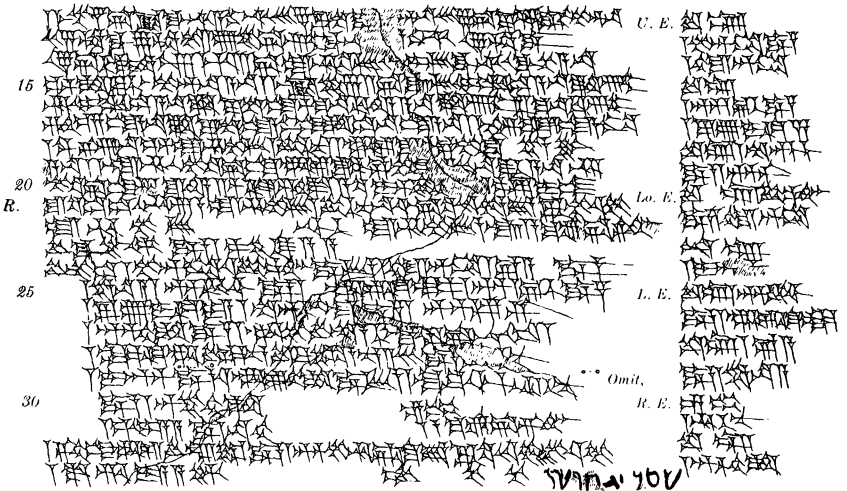

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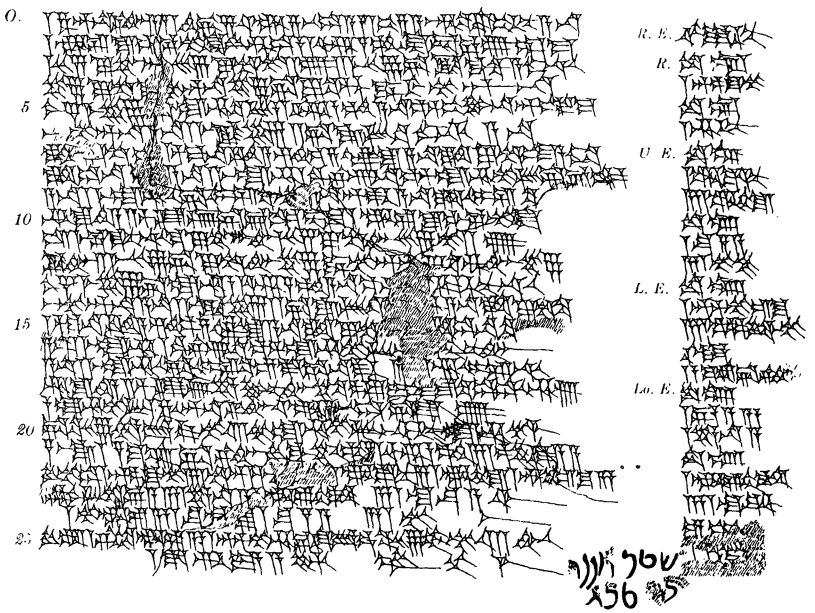

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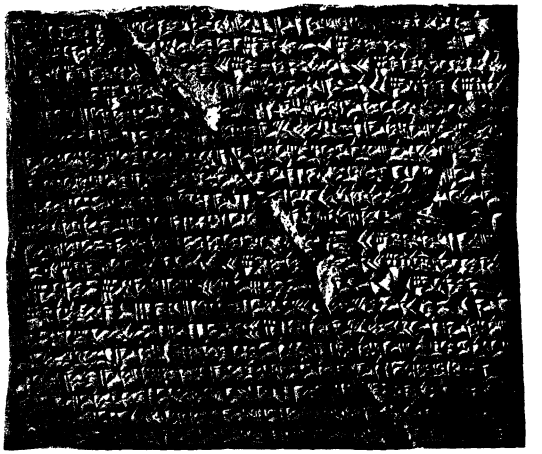

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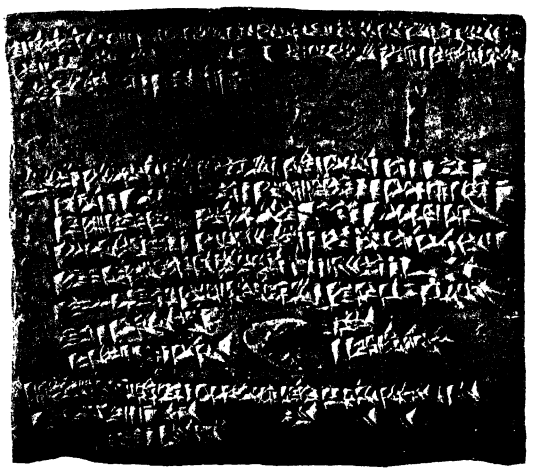

REVERSE.

1

LEASE OF SHEEP AND GOATS.

U of M

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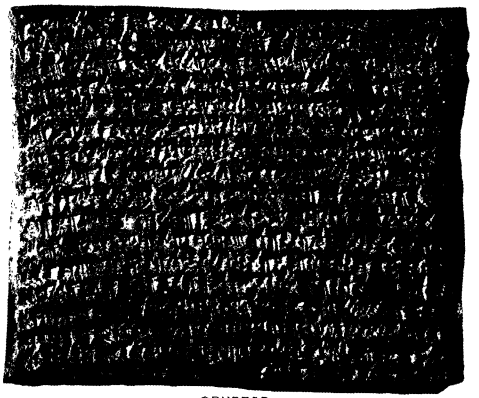
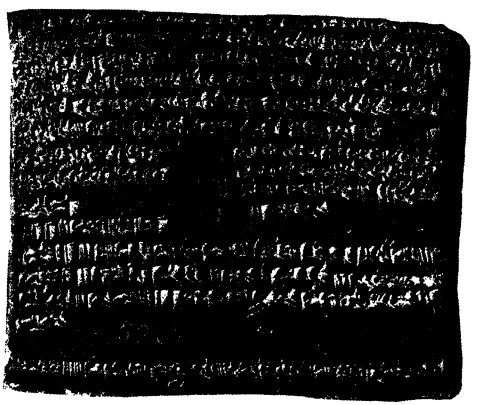


OBVERSE.

LOWER EDGE.



REVERSE.

2

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RELEASE ON ACCOUNT OF A CLAIM FOR DAMAGES ARISING FROM TRESPASS.

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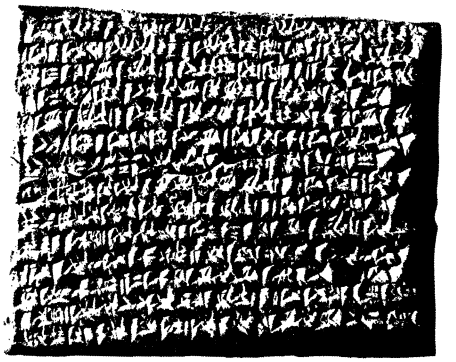

OBVERSE.

LOWER EDGE.

REVERSE.

3

ONE YEAR'S LEASE OF FISH PONDS.

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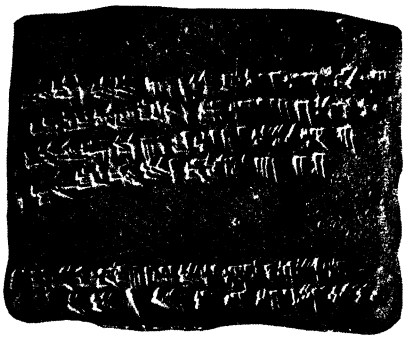

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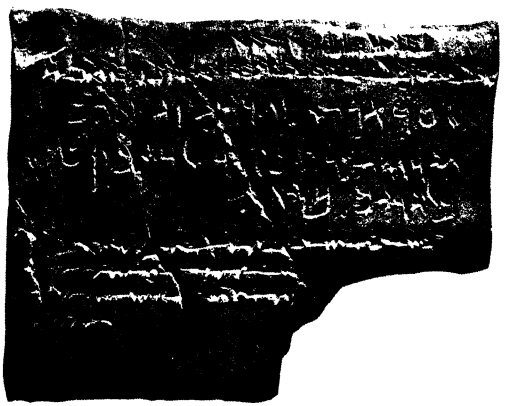

5

TABLETS WITH ARAMAIC ENDORSEMENTS.

4. RECEIPT FOR THE RENT OF FIEF LANDS.
5. THREE YEARS' LEASE OF CERTAIN LANDS.

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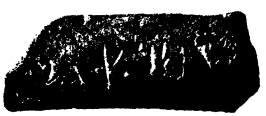
6

7

8



9

10

TABLETS WITH INCISED ARAMAIC ENDORSEMENTS.

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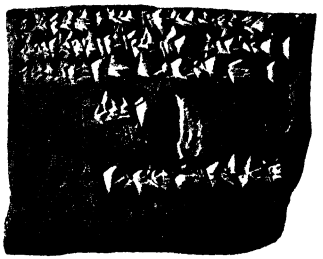

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13

SHEEP AND GOAT LEASES WITH INCISED ARAMAIC ENDORSEMENTS.

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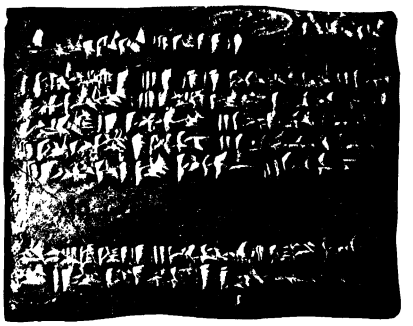

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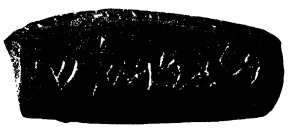

15

16.

TABLETS WITH ENDORSEMENTS IN ARAMAIC.

No. 14 IS WRITTEN WITH BLACK FLUID.
Nos. 15 AND 16 ARE INCISED.

U of M

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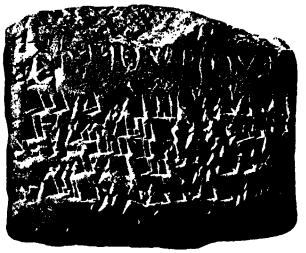

17

18

19

TABLETS WITH INCISED ARAMAIC ENDORSEMENTS.

17. RECEIPT FOR THE RENT OF A HOUSE.
18. RECORD OF A DEBT.
19. PROMISSORY NOTE.

U of M

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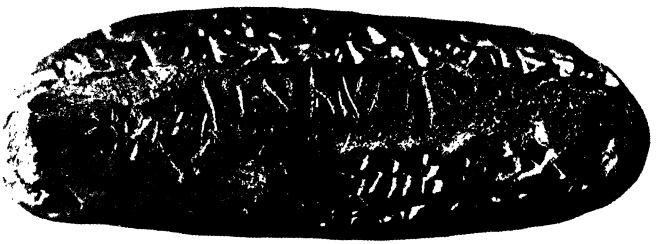
20



21

TABLETS WITH INCISED ARAMAIC ENDORSEMENTS, CONTAINING THE NAME OF THE GOD NINIB.

(ENLARGED.)

U of M

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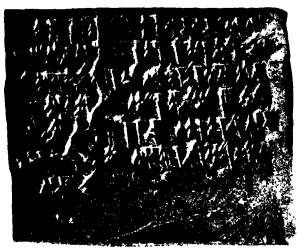
22



23

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26

TABLETS WITH ENDORSEMENTS IN ARAMAIC.

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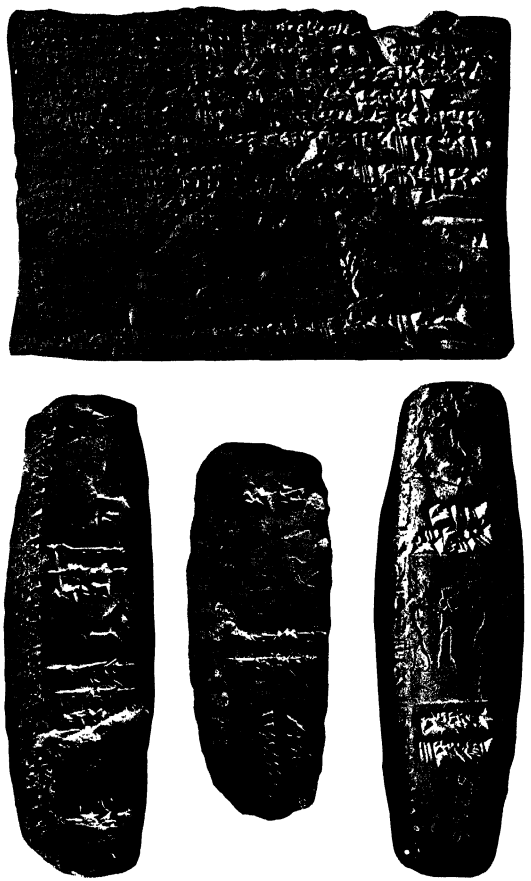

27

ONE YEAR'S LEASE OF SHEEP.

REVERSE CONTAINS ARAMAIC ENDORSEMENT.

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33

TABLETS WITH SEAL IMPRESSIONS AND THUMB-NAIL MARKS.

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34

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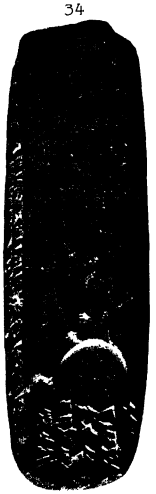
36



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TABLETS WITH SEAL IMPRESSIONS AND THUMB-NAIL MARKS.

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42 41 40

BABYLONIAN WINE JARS.

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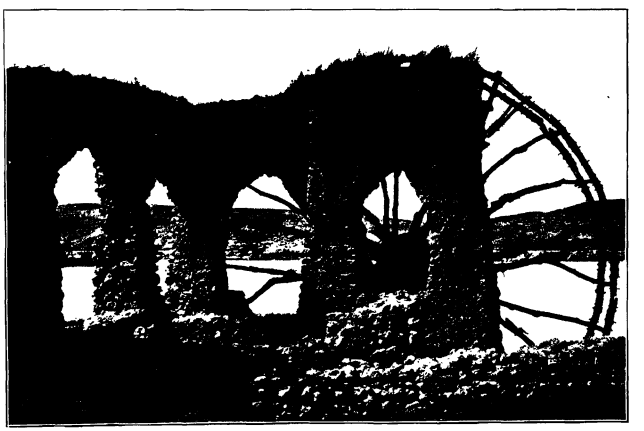
43



44

MODERN BABYLONIAN WATER WHEELS.

U of M

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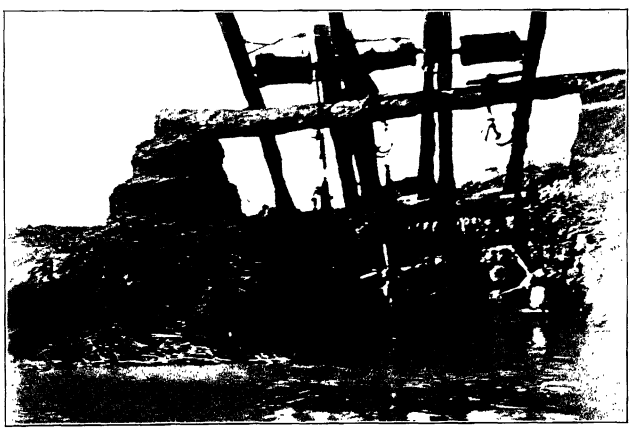
45



46

MODERN BABYLONIAN WATER WHEELS.

U of M

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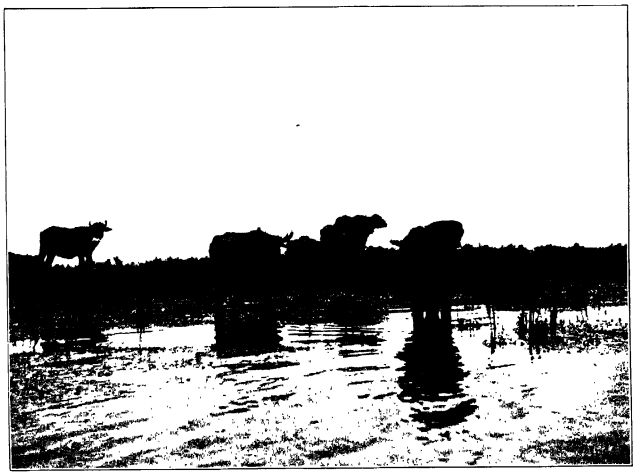

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48

THE WATER BUFFALO AND ZEBU USED IN MODERN WORKS OF IRRIGATION.

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CORRECTIONS AND ADDITIONS.

The following are offered in connection with the text of Vol. IX. The originals were examined only when the transliteration or translation seemed to suggest that the text was different from the tablet.

VOL. IX.

1 : 1. Instead of *hSHAB* the tablet has *hrê'ù*.
1 : 14. Instead of *ZU miqittu* the tablet has *immerumiqittu*.
7 : 17. Instead of *a-DI-i* the tablet has *a-ki-i*.
10 : 21. Instead of *i-NA-ep-shu* the tablet has *i-te-ep-shu*.
12 : 8. Scribe omitted *ᵗᵘmelu* before *ki-ri-ki-e-ti*.
16 : 6. Instead of *ni-DU-qu* the tablet has *nu-ish-qu*.
18 : 13. Instead of reading *Ish-DU-bu-HA-tu-'* read *Ish-ta-bu-za-na-'*.
20 : 9 end. Instead of reading *EN-SHAM-DU* the tablet has *EN-NUN-tum*.
24 : 7. Read *e-lat;* rest is mistake of scribe.
25 : 10. "The last perpend. li." can scarcely be regarded as a "mistake of scribe," considering that he wrote *DUR* in a similiar way. Cf. 34 : 3, 11.
26 : 4. The fourth character is *shu*. Cf. l. 9 end and 29 : 19 ; 30 : 8.
26 : 12. Instead of "Erasure," note should read "Tablet injured."
26 : 17 end. The tablet has the determ. *ᵐ* before *Ka-ṣir*.
29 : 24. *MESH* omitted by scribe after *MU-AN-NA*.
35 : 17. *MAN* omitted by scribe. It should read *um-man-nu*.
35 : 17. Instead of *iṣuER*, tablet reads *iṣunarṭabu*.
35 : 22. Omit *GUR* between 200 and 50. Cf. l. 14. It is a mistake of the scribe.
36 : 3. Transpose *sha* and the determ. *ᵐ*. It should read *ᵘᵐSha-Nabû-shû*.
44 : 24. Text is correct. Name is to be read *Bêl-shum-lil-bir*.
48 : U.E. Determ. *ᵐ* omitted before *Murashû*.
51 : 5 end. Tablet contains *ᵃˡᵘNinib-a-shab-shu-iq-bi*.
53 : 18. The sign *KIRRUD* has on the tablet an additional perpendicular wedge on the left side. Cf. Sign List.
55 : 20 beginning, *tu* is omitted by the scribe. Read *ul-tu*.
59 : 1 end. *li* is correct. Cf. 65 : 11.
59 : 11. Fourth character is to be read *li*. Cf. li. 1, and 65 : 11.
60 : 8 end. The sign on the tablet is *kun=shu-kun*, and not *BAR-NUN*. Cf. Pl. VI.
65 : 7. *bi* is omitted by scribe. Read *ina ḫud lib-bi-shu*.
70 : 1 end. *ᵏᵃⁿ* is omitted by scribe.
70 : 8. *ʰ* omitted by copyist before *SAᵖˡ*, which is read *IRᵖˡ*, Vol. IX, p. 75.
76 : 6. Tablet contains *sha ina pâni*.
82 : 7. Instead of *DIR* tablet has *KAR*. Read *Bêl-îṭir*.
82 : 11 end. Tablet reads *u sha ina pâni*.
102 : 16. Instead of *GISH* read *bar = hush-ta-ar-bar-ri*.
108. Instead of *AD* tablet has *BIL*. Cf. Sign List, 88, variant.
26ᵃ : 8. Tablet reads 1600 instead of 1500.
32ᵃ : 2. Instead of *a-DI-i* read *a-ki-i*. It is a mistake of the scribe.

VOL. X.

For a goodly number of the following corrections and additions I am indebted to Rev. W. J. Hinke, a member of the Babylonian Seminar.

P. 8, li. 19, read (?)ᵗ instead of (?)ᵐ.
P. 14, li. 20, read *KIRRUD* instead of *KIR-RUD*.

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P. 19 li. 11, read *ardiu* instead of *ardiia*.

P. 24, note, li. 5, read וְלֵד.

P. 24, note, li. 16. As suggested by the Editor, cf. Heb. גיד and Aram. גידא instead of גרן.

P. 28, li. 21, read ו instead of (?)ר.

Pp. 29 and 37, instead of [?] in ינש־רוכר[?]ל read ר. I left it open as the Editor at first desired to read *abu* for *AD*, cf. p. 71.

P. 40, notes, li. 3, omit King, *Letters and Inscriptions of Hammurabi*, Vol. III, p. 36.

P. 40, notes, li. 7, read אנושה instead of אנרשת.

P. 58, read *Na-tu-ru-ul*.

P. 60, notes, li. 2, add the names *Na-ah-dE-si-'*, and *Pa-ad-dE-si* or *Pa ad-au-E-si*. Cf. Const. Ni. 560.

Sign List, No. 252, read *eqlu* instead of *ekla*.

Pl. 21, li. 9, scribe omitted *ul* before *i-shol-laṭ*.

Pl. 33, li. 14, omit *ul*, mistake of scribe; read *ra-shu-us-su*.

Pl. 36, li. 4 end, read 58 gur. Cf. li. 1. 9.

Pl. 63, li. 1, omit *eqlu* (dittography by scribe).

Pl. 67, li. 2, *na* omitted. Read *na-da-na-a-tu*.

Pl. 122, li. 9, omit *u* (dittography by scribe).

Pl. 129, li. 1, *dan-nu* omitted by scribe after *karpatu*. Cf. li. 7.

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